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FULL NOTES ON

HARMONY IN VARIETY

(COLIN A. SHEPPARD)

ROJA MUTHIAH,
47, HOSPITAL ROAD
KOTTAIYUR-623 100
P. M. DIST-INDIA

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A. S. RAMAMOORTHY, M.A.

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Containing Introductions, Notes, Annotations &
Questions with Answers

By
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ROJA MUTHIAH
KOTTAIYUR-623 108
TAMILNADU INDIA

Price Rs. 3-50



CENTRAL BOOK DEPOT
11, PYCROFTS ROAD, TRIPPLICANE, MADRAS-5

THE NOTES ON

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(COLIN A. SHEPARD)

THE UNIVERSITY OF CHICAGO PRESS
CHICAGO, ILL. 60607

CENTRAL PRESS,
97, Big Street, Triplicane, Madras-5

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HARMONY IN VARIETY

(Ed. by COLIN A. SHEPPARD, M.A.)

CHAPTER 1

The Conquest of Everest

(SIR EDMUND HILLARY)

INTRODUCTION

Mount Everest in the Himalayas is the tallest peak in the world. The adventurous minded mountaineers wanted to climb up to the top of Mount Everest. For a long time none could reach the top of the peak. At last, in 1953, a British expedition to the Himalayas won the laurel by climbing up to the top of Mount Everest. Edmund Hillary and Tenzing, an Indian Sherpa were the first men to set foot on the top of Mount Everest.

The expedition was headed by John Hunt. Later Hunt wrote a book entitled, 'The Ascent of Everest', in which he described the experiences of his expedition. The prescribed essay was written by Hillary and added to John Hunt's book.

Edmund Hillary (born in 1919) was a New Zealander.

NOTES

Page 1. *hoisted out*: fastened, attached, raised. *gear*: apparatus. *masks*: artificial face used as a cover for the face. *a few good breaths and we were ready to go*: after inhaling oxygen for a few minutes we started climbing. *Tenzing*: an Indian Sherpa. He was 39 years old when he set foot on

the summit of Mount Everest. He was a Tibetan. *kicked a deep line of steps* : to form steps on the snowy slope with the ice-axe. *ridge* : the line where two sloping surfaces meet. *the rock bluff* : the tall and steep rock. *in a long traverse* : in a long horizontal or diagonal line. *distinctive* : prominent. *snow bump* : a huge lump of snow, a big mound of snow. *narrowed to a knife-edge* : became as narrow as the edge of a knife.

gave way suddenly : i.e., Hillary's feet went down in the loosely gathered heap of snow. *crust* : hard outer covering or surface.

trying ridge : dangerous ridge which tried the strength and intelligence of the mountaineers. *tiny hollow* : hollow place which was very small. *Evans and Bourdillon* : Charles Evans and Bourdillon were two other members of John Hunt's expedition. On 26th May, 1953, they climbed up the mountain and reached a height which was only 300 yards below the summit. But they could not climb up any more. *I scraped the ice off the gauges* : I removed the ice that got stuck up to the gauges. *gauge* : an instrument used for measurement in the metric system. *South Col* : a ridge on the southern side. It is at a height of 26000 feet. *Col* : depression in a mountain range. *sparingly* : thriftily or economically.

trail : path or route. *formidable* : terrible or dangerous. *persisted in* : continued with determination. *strenuous* : hard, painstaking. *to beat a trail up* : to create or to make a path by themselves.

stamping a trail : making a path or kicking the steps. *a section around me gave way* : a big mass of ice slid down. *chipped steps* : kicked the ice and made steps with the ice-axe. *cramponed on to the South Peak* : moved to the South

Peak with the cramponed shoes. Crampons are metal frames with spikes. They are fastened to the shoes of a person who moves on hard snow or ice.

the virgin ridge ahead : the summit of Mount Everest. Just as a virgin has not yet lost her virginity, so also the summit of Mount Everest has not yet been touched by the feet of man. Mount Everest is compared with a virgin. *insuperable barrier* : an obstacle which cannot be got over.

contorted cornices : cornices that had irregular shapes. *cornices* : overhanging mass of snow and ice above a steep cliff or steep rock. *Kanchung Face* : the name of a glacier in that part of the mountain. *Any move on to these cornices could bring only disaster* : if they moved on the side of the cornices, they would lose their lives. *Western Cwm* : a high valley on the western side. *Cwm* : steep and short valley.

Main preoccupations : most interesting thoughts.

As my ice-axe bit into the first slope of the ridge : As I cut the ice of the first steep slope of the ridge with my ice-axe to make steps. 'bit' is the past tense of 'bite'. *high altitude boots* : big boots that would be used while moving on great heights. *shaft* : rod of the ice-axe. *belay* : roping up a climber to a projection of rock above.

Our margin of safety : our chances of safety, our range of safety.

Page 4. *scrambling* : creeping. *cutting handholds* : cutting the ice to make hollow spots in which they could place their hands. *shuffled past* : passed over.

icicles : tapering spike of ice hanging from cave or some other place.

insulated : isolated, protected.

Page 5. *formidable-looking* : terrible-looking. *Thyang-boche* : the place where the expedition established their base camp. It is at a height of 12000 feet. *it might well spell the difference* : it might clearly point out the difference.

the Lake District : In England the places called Lancashire, Westmorland and Cumberland are full of mountains, valleys and natural scenery.

I jammed my way into this crack : I got into this narrow crack with difficulty. *levered myself* : lifted myself up just as an object is lifted up with the help of a lever.

Taking advantage of : utilizing. *muster* : collect, gather. *fervent* : earnest, ardent. *ledge* : ridge of a rock.

stance : striking position, safe and secure position. *heaved hard on the rope* : pulled the rope with all the strength. *wriggled his way up* : came up with a great struggle.

Page 6. *hump* : protuberance, a huge lump of something.

zest : zeal, enthusiasm. *grim* : serious. *North Col* : a tall ridge on the side of Tibet. *Rongbuk Glacier* : a glacier in the direction of Tibet. *whacks of the ice-axe* : hits given to the ice with the ice-axe. *whacks* : hits.

Page 7. *to tantalize* : to give hope and then deceive. *Tantalus* : According to Greek mythology Tantalus was a King of Greece. For his sins he was punished by Gods. In Hell he was afflicted with hunger and thirst. He was set near a pond. But whenever he tried to drink the water of the pond, the water receded and went out of his reach. When he tried to pluck the fruits of the trees and eat them, wind tossed the branches containing the fruits and so he could not pluck any fruit. In this way he was punished

in Hell. *balacava* : a warm, woollen head gear. *goggles* : spectacles for protecting the eyes from glare, dust, etc. *concealed* : hid. *grin* : smile showing the teeth.

Makalu : another peak 27800' high. *Kangchenjunga* : a peak 28150' high. *loomed on the horizon* : was seen near the horizon. *Cho Oyu* : a peak of 26860' high. An expedition led by Mr. Eric Shipton tried to conquer Cho Oyu. Hillary, Evans and Bourdillon were members of that expedition.

ESSAY

Describe the experiences of Hillary and Tenzing during their final attempt to conquer Mount Everest.

On 29th May, 1953, Hillary and Tenzing left their camp and started to climb up the mountain. Each carried a 30 lb. Oxygen apparatus and put on the mask to cover the face. Hillary's feet were still in a benumbed state. So Tenzing cut the steps on the ice-slope. First they had to reach the South Summit which is 28000 feet high. For sometime Tenzing climbed ahead of Hillary. When Hillary's legs became warm, he took the lead.

They moved up with slow and steady steps. The ridge in front of them was growing narrower and narrower. Hillary kept on climbing up on the left side of the steep ridge. It was a risky climb for they had to walk upon the thin crust. After sometime they discovered the two oxygen bottles in a hollow. Those bottles had been left by Evans and Bourdillon during their earlier attempt. Hillary was happy to note that there was sufficient quantity of Oxygen in the apparatus. He had to make the steps on a very dangerous part of snow-face. The two men exchanged the lead every now and then. Once Hillary slipped and fell down three

or four steps. When he asked Tenzing whether they should go ahead with the climb, the latter left it to be decided by Hillary himself. Hillary decided to move on. At 9 a.m. they reached the South Peak.

They saw the majestic and awe-inspiring peak of Everest. On the right there were twisted cornices over the 12000' high Kanchung Face. If the two men climbed on that side, they would be tempting Providence. The slope of the ridge, covered with thick cornices, was steep upto the Western Cwm. The slope ahead of them was full of hard snow. They should beat a tract in between the cornices and the rock precipices.

The two men made a seat for themselves and sat down to examine the oxygen apparatus. Each had only one bottle of oxygen left. Hillary calculated that there was oxygen supply only for $4\frac{1}{2}$ hours. The apparatus was now lighter than before. They started cutting the steps away from the South Summit. One of them cut the steps while the other belayed him. In several places the cornices were very huge. To steer clear of danger Hillary cut a line of steps upto the place where the snow met the rocks on the western side. On one occasion Tenzing found it difficult to breathe. Hillary discovered that the exhaust tube of Tenzing's oxygen apparatus was blocked by icicles. He removed the icicles from the tube and then Tenzing was able to breathe freely. Hillary cleaned the tube of his apparatus also. The weather was congenial. Once Hillary removed his sun-glasses to examine a nearby ridge more closely. The next moment his eyes were blinded by snowdust blown by the wind. So he put on the glasses again. They had to climb up a formidable ridge whose picture they had seen in aerial photographs. It was smooth and even the expert climbers could not easily climb over it. There was a huge cornice to its

east side. There was a narrow crack in between the rock and the cornice. Hillary screwed his way through the crack while Tenzing belayed him. Slowly but steadily he scrambled up and reached a wide ledge. Then he held the rope and Tenzing squeezed himself upwards as Hillary had done. Hillary checked both their oxygen bottles and found that there was enough oxygen for them.

Then they continued chipping steps and climbing up. The ridge curved to the right and the summit of Everest was not visible. Hump after hump had to be climbed over. Both the men were tired. At last the ridge sloped down in one spot. From there the two men were able to see the North Col and the Rongbuk Glacier. When Hillary looked up, there was the top of Mount Everest. If they cut a few more steps, they would be on the grand summit.

They felt a sense of great relief. At 11-30 a.m. they were on the top of Mount Everest. They shook hands with each other and embraced each other in great joy. Hillary took a photograph of Tenzing on the summit. Tenzing made a hole in the snow and placed in it chocolate, biscuits and lollies. That was his offering to the Gods. Hillary made another hole and planted a crucifix in it.

ANNOTATION

My initial feelings were of relief—relief that there were no more steps to be cut—no more ridges to traverse—no more humps to tantalize us with hopes of success (P. 6.)

This passage is given from the essay, 'The Conquest Of Everest', written by Edmund Hillary.

When Hillary and Tenzing climbed up the biggest and most dangerous ridge very near to the top of Mount Everest,

they were extremely happy. They felt a sense of relief. If they climbed up a few more steps, they would be on the top of Mount Everest. They need not cut any more step. They need not climb over any more ridge. There was no more hump to tantalize them. Their struggle was at an end and they were about to reap the reward of their efforts. They had cut a number of steps, climbed over several ridges and humps to reach the spot which was under the very nose of the grand Summit. From that spot they were able to see the North Col and the Rongbuk Glacier.

A 'hump' is a protuberance on the back of something. In the given passage 'hump' means a swelling portion of rock or ice on the slope of a mountain. Whenever Tenzing and Hillary saw a hump before them, they imagined that the Grand Summit could be seen if they crossed the hump. But their hope was always foiled to tantalize—to give hope and then foil the hope. This expression contains an allusion to Tantalus, a Greek King. For his sins he was punished by the Gods. In Hell he was tortured by hunger and thirst. Fruit trees and pond were close at hand. But when he tried to drink the water, it receded. When he tried to pluck the fruits, winds tossed the branches containing the fruits and he could not pluck any of them. Thus he got the hope of getting food and water, but his hope was always foiled.

CHAPTER 2

A Foot-ball Cup Tie

(By John Drinkwater)

1882—1937

INTRODUCTION

The love for sports is becoming a wide-spread passion with the people. So John Drinkwater's essay, 'A Foot-ball Cup Tie' gives pleasure to every lover of sports.

NOTES.

cup-tie : a match between two teams for winning a cup.

Page 9 : *Aston Villa* : a foot-ball club in Birmingham. *Arsenal* : a London foot-ball club. *F. A. cup* : cup given by the Football Association of England to the victorious team.

an immense stream of foot traffic : a huge crowd of pedestrians. *Adam* : nephew of Robinson Dare. *Jane* : niece of Robinson. *Twickenham* : this town is eleven miles away from London. It is in Middlesex. Rugby matches are usually played here. *Rugby match* : There are two kinds of foot-ball matches: the Association football match and the Rugby football match. In the Association football match the ball should not be touched by the hand. In the Rugby match the ball may be carried in the hands. *at a great pace* : with long steps and hence, fast. *hooted* : sounded the horn. *swirl* : agitation. *the current* : the stream of people. *Swept on* : moved on.

drab : dull : *staring blankly* : looking on in a dull manner. *the featureless houses* : unattractive houses. *monotony of grime* : endless dirt and soot.

jam : thick crowd. *presently* : soon. *turnstile* : a revolving gate that allows only one person to move at a time.

Page 10 : *the playing pitch* : the exact playground. *mounting tires* : tires which the people have to climb over and reach their seats. *The field was invitingly dry and spruce* : the field was so dry and trim that it attracted a large number of people. *spruce* : trim, neat. *patches that were witness to earlier battles* : patches that were proofs to show that several matches had been held there during the same season. *earlier battles* : previous matches. The foot-ball match is compared with a battle. Just as the battle is fought between two armies, the match is played between two teams. *crisp* : hard. *pattern* : design. *precision* : accuracy. *the decisive moments of the game* : the critical moments when one of the teams is likely to win. *ruffling* : fluttering and making a violent rustling noise.

shifting like quicksand : moving like quicksand. *quicksand* : loose and wet sand. *inlets* : gates allowing entrance. *the buzz* : the noise. *was punctuated* : regulated. *screech* : shrill noise. *rattles* : short and sharp sounds. *partisans* : people who support a party reasonably ; or unreasonably, here those who favoured one team or the other. *fantastically dressed* : dressed in a wild fashion. *in the colours of their fancy* : they were wearing different kinds of coloured dresses according to their individual likes or tastes. *in a climax of martial ardour* : with the greatest military zeal or enthusiasm. *implying* : saying something

indirectly. *bearing* : appearance or conduct. *There was an explosive roar of London* : The Londoners among the spectators produced a wild roar to cheer up the Arsenal team which was a London foot-ball team. *bombardment* : attack or dashing.

Page 11. *Birmingham answered London* : Among the spectators the people from Birmingham cheered up the Villa team of their place as a counter-action to the Londoners' cheering up the Arsenal team. *classic colours* : famous colours.

was fascinated : was attracted. *the athletic mastery of movement in the players* : the precise movement of the players who moved as expert-players would move. *warming up to the contest* : getting a lively interest in the match. *ballet* : a dance-drama, in which a story is presented by means of dances and music. The ballet dancers would move swiftly on their toes. *As light on their feet as ballet dancers and yet powerful as stripling oaks* : the feet of the players were as nimble as the feet of the ballet dancers and their feet were as strong as the oak-trees which are not fully grown. *stripling* : not yet fully grown. *tapped the ball* : hit the ball. *incredible* : unbelievable. *wide of the goal keeper* : beyond the reach of the goal-keeper. *pace* : speed. *was moderated* : was reduced properly. *The keepers* : the goal-keepers. *privilege* : right. *to distinguish them in their privilege of handling the ball* : the goal-keepers alone have the right to touch the foot-ball with their hands. *incongruous looking cloth caps* : irregular-shaped cloth caps. *loosening their limbs* : relaxing their limbs. *high stepping in rapid little circles* : jumping with high steps and moving quickly in small circles. *feinting* : pretending. *stride* : march or movement. *opponents* : rivals. *momentarily subdued* :

temporarily minimised. *hushed* : silenced. *pent up for release when the time came* : their impatience was pent up or shut up for the time being so that it might be shown again when the proper time came.

blazer : coloured jacket. *rumble* : noise.

kick-off : starting point. the centre of the foot-ball play ground. *right wing* : player on the right side.

Page 12. *flicked it* : hit it. *superb* : excellent. *fetches it* : brought it. *dejection* : sorrow. *while the entire Arsenal team overwhelmed the scorer in a frenzy of congratulation* : while all the players of the Arsenal team congratulated the scorer with wild enthusiasm. *pandemonium broke loose* : noise and confusion arose. *Pandemonium* : The fallen angels build a palace called, ' Pandemonium ' in Hell. This is described in Milton's ' Paradise Lost ' Bk. I. *to break loose* : to free oneself from restraint. *ecstasy* : great joy. *groaned* : made painful sounds. *discord* : disagreement. *lamentation* : sorrow. *subside* : abate, come to the normal level. *the game was off again* : the game was resumed again.

the home team : Aston Villa. *stoutly* : strongly. *be demoralized* : be shamed, be disgraced, *reverse* : defeat. *gathered itself together* : collected its courage and skill. *to collect oneself together or to gather oneself together* : to muster one's courage or strength. *settled down to even exchanges with their opponents* : made the scores equal ; the Arsenal team had scored a goal. Now the Aston Villa team scored a goal. *took heart* : became hopeful. *to take heart* : to become courageous. *to grow apprehensive* : to become afraid. *delirious start* : risky or dangerous beginning. *an abiding security* . a lasting security. Though

the Arsenal team was leading by a goal, there was no guarantee that it would maintain the lead throughout the match. *implored*: requested. *with no effect*: without success. *it was still anybody's game*: the game could be won by either team.

defiantly: proudly. "*Keep the Home Fires Burning*": a popular song during the First World War. It was composed by Lena Guilbert Ford and the music was written by Ivor Novello. *derision*: mockery. The band played this song in order to encourage the Aston Villa team. The Midlanders in the crowd welcomed the song wildly whereas the Londoners in the crowd mocked at it.

Page 13. *javnty*: self-satisfied, *the home fort*: the Aston Villa team. *plied Robinson with questions*: pressed or overwhelmed Robinson with questions. *spectacle*: sight. *soccer*: Association Football. *a revelation*: an interesting disclosure. *on the strength of*: for that reason, urged by. *was anxious for the fortunes of what he already regarded as his team*: was anxious to know about the success or defeat of his favoured team, ie, the Arsenal team. *He had a long-standing preference for the villa*: Robinson had favoured or supported the Aston Villa team for a long time.

be hard put to; be put to a hard struggle, find it difficult. *to hold on to their lead*: to keep up their lead in the scores, to depend upon their lead in the scores. *to hold on to*: to maintain or to grasp a thing firmly. *To do them justice*: to deal with them fairly. *to do justice to one*: to treat one fairly or justly. *forwards*: players at forward positions. *raiding movements*: sudden and forward movements to gain advantage. *opportunity*: chance. *the villa pressure*: the strong defence put forth by the Villa team.

confined: kept by force in a particular place. *Time after time*: again and again. *backs*: players standing at the back position. *desperate situations*: critical situations. *the claret and blue*: the players of the Aston villa team. *incitement*: urge, goading. *became feverish*: became wild. *beseeking Providence*: praying to God. *the agonizing majority*: the sorrowful Midlanders who formed the majority in the crowd. *was maddening*: was making others mad, ie, it was a painful cry.

Page 14. *ballooning the ball*: sending the ball high up in the sky just as a puffed up balloon rises up in the sky. *momentarily unmarked*: temporarily unnoticed. *glanced at*: looked at. *let out a terrific right-footer*: hit the ball with his right foot with great force. *unsighted the keeper*: made the goal-keeper unable to see the ball. *like a streak*: very quickly.

crash: crashing noise. *smote*: struck. *A crash of human thunder smote the air*: A terrific ovation filled the air; the crowd made a terrible noise of joy. *programmes*: programme notices containing the names of the players, etc. *in a flurry of gesticulation*: in agitated gestures. *the shouting rose wave upon wave to a crescendo that seemed to go on forever*: the shouting increased continuously. *raced back*: ran back.

re-start: playing the game again. *regulation*: rule. *the sides crossed over*: the teams exchanged the sides on the playground.

consternation: confusion. *Heedless*: careless, without caring for. *Desperately*: wildly, hoping against hope.

Page 15. *deflected*: changed. *soared*: rose.

ANNOTATIONS

An. (1) During the interval the band marched round the field defiantly playing 'Keep the home Fires Burning', greeted all along the line by Midland cheers that drowned the weaker forces of London derision. The bandmaster looking neither to the right nor to the left, walked with a confident and jaunty beat which seemed to say that if the homefort fell it would be no fault of his. (P. 12).

This passage is given from the essay, 'A Foot-ball Cup Tie', written by John Drinkwater.

The Arsenal team took a goal at the very outset. The Villa team was stung to the quick by their defeat in the beginning itself. They began to play with great caution. Till the interval they did not allow the rival team to score any more goal, nor did they score a goal.

During the interval the band went to the field and proudly played the song, 'Keep the Home Fires Burning.' The song was welcomed by the Midlanders among the spectators. The Londoners among the spectators of the match mocked at the music. But the loud cheers of the Midlanders undermined the feeble noise of mockery made by the Londoners. Among the spectators the Midlanders were larger in number than the Londoners. So the noise made by the Midlanders was louder than the noise made by the Londoners.

The bandmaster looked neither to the right nor to the left. He walked straight, looking in front of him, with a confident and contented pace. His bearing showed that he was not to blame if the Aston Villa team were defeated in the match.

defiantly—proudly.

‘Keep the Home Fires Burning’—This was a popular song during the First World War. It was composed by Lena Guilbert Ford and set to music by Ivor Novello. This song was played by the band to cheer up and enthuse the Aston Villa team.

Midland cheers: cheers uttered by the Midlanders among the spectators of the match.

London derision: the mockery made by the Londoners among the spectators.

jaunty beat: self-satisfied pace. *if the home fort fell*: if the home team were defeated, ie, if the Aston Villa team were defeated. The home team is compared with a fort and the Arseneal team is compared with an enemy—force that besieges the fort.

There is a gentle humour in the description of the band-master’s airs.

An. (2) “What happens now?” asked Jane. “They re-play on a neutral ground,” answered Robinson.

These are the concluding words of the essay, ‘A Football Cup Tie’, written by John Drinkwater.

The foot-ball match between the Arsenal team and the Aston Villa team ended in a draw at the end of one hour. So, according to the rule, the match had to be played for an extra half-hour. The two teams changed the sides and resumed playing. At the close of that half hour the Arsenal team got a corner kick. One of the Villa players hit the ball back and did not allow the Arsenal team to score a goal. The time was over and hence the match was stopped.

Jane enquired her uncle, Robinson, what would be done to decide the result of the match. Robinson replied that the teams would have to replay the match.

They replay on a neutral ground—They replay the match on a common ground, ie, they would play the match afresh.

ESSAY

Describe the foot-ball match between the Arsenal team and the Aston Villa team.

One Saturday Uncle Robinson took Adam and Jane to see the foot-ball match between the Aston Villa team of the Midlands and the Arsenal team of London. The match was held in Birmingham. It was the third round for the F. A. cup. A large crowd was there in the play ground to see the match. Robinson, Jane and Adam got comfortable seats. The actual play-ground was neat and tidy. In the centre a band was playing popular tunes. The noise of the fifty thousand spectators undermined the music.

When the time to start the match came, the Arsenal team of London entered the field. The Londoners among the spectators gave a vociferous welcome to their team. The Arsenal players were wearing, white shorts and red shirts with white sleeves. They paraded in the ground and then settled down on one side of the ground. Next the Aston Villa team came to the ground wearing white shorts and the claret and blue jersys. They were welcomed with a loud ovation by the Midlanders in the crowd. The goal-keepers wore woollen sweaters and cloth caps. The referee was dressed in foot-ball clothes. Also he was wearing a blazer. He placed a new ball in the centre of the play-ground. The

rival captains shook hands with him and then with each other. One captain spun a coin on the ground. After noting the result when the coin fell flat on the ground, the teams went to their proper sides and the match started.

The match started in a sensational manner. The Arsenal centre-forward sent the ball from the kick-off to his left-back, who, in turn, passed it on to the right side. The outside man took it and gave it to his partner. The next moment the ball was at the mercy of the man at the outside left. He defeated the full back of the Villa team and took the ball to a corner. The captain took it on the half-volley. In the next thirty seconds the Arsenal team scored a goal. The scorer was warmly congratulated by his partners in the team. The ten thousand Londoners among the spectators shouted in joy and thanked God. The forty thousand Midlanders groaned under sorrow and dis-appointment.

The ball was brought to the centre & the game was started again. The Aston Villa team played more cautiously now. The Londoners requested the Arsenal team to score another goal soon. But the Villa team played so carefully and excellently that the Arsenal team could not score another goal. At the half-time the score was 1 : 0.

During the interval the band proudly marched to the field and played 'Keep the Home Fires Burning.' The Midlanders welcomed the song whereas the Londoners in the crowd scoffed at it. The bandmaster walked with an air of confidence and complacency. He looked straight and his demeanour showed that he was not to blame if the Villa team were defeated. Adam, who was a supporter of the Arsenal team, prayed for the success of that team. But Robinson, who had been favouring the Villa team, was anxious to see that team winning in the match.

After the interval the game was started with greater enthusiasm than before. Though the forwards of the Arsenal team made sudden attacks, yet the Villa team did not allow them to come near the latter's goal. As the minutes passed, the Midlanders cheered up their home team wildly. Robins son shouted with the Midlanders : 'Go it, Villa !' Adam shouted : 'Stick it, Arsenal !' At the last minute, an Arsenal back, surrounded by three Villa forwards, sent the ball high up in the air. A Villa centre-half caught it before it fell to the ground and gave a mighty hit to it in the direction of the Arsenal goal. The Arsenal goal-keeper prepared himself to receive the ball. But an Arsenal back came in between the goal-keeper and the ball in the vain hope of taking the ball. As a result the goal-Keeper lost sight of the ball. The intruder failed to take the ball and hence it went straight into the net. The Villa team scored a goal. The Villa centre-half was congratulated by his team and the Midlanders in the crowd.

Since the score was level, the two teams had to play the game for half an hour more. The teams changed sides. Though there was great suspense in the play, neither side scored any more goal. Two minutes before the time was over, the referee allowed a penalty kick to the Arsenal team against the protests of the crowd. There was no one in between the Arsenal player, who was going to give the penalty kick and the Villa goal-keeper. The Arsenal player sent the ball with the fabulous speed towards the top-corner of the net. But the Villa goal-keeper deflected its course with his finger. So the ball went above the cross-bar. Then the Arsenal team was allowed to have a corner-kick. But a Villa player checked the movement of the ball and did not allow it to get into the net.

Hence the match had to be played afresh.

CHAPTER 3.

A Village Cricket Match

(By A. G. Mac Donnell)

A. G. Mac Donnell (1895–1941) came into the lime-light with the publication of his novel, 'England, their England'. The hero of that novel is Donald Cameron: a young Scotsman. He wants to write a book on the English. So he visits England and meets the English. Once he is included in the cricket team whose captain is Mr. William Hodge, editor, of the 'London Magazine'. This team plays a match with a village cricket team in Sussex.

Mac Donnell's essay describes the conclusion of that match. The essay contains gentle humour and mild satire.

NOTES

Page 16. *the crisis*: the period of suspense. *desperate*: wild. *the fieldsmen*: Hodge's team. *the batsmen*: the members of the village team. *drew nearer and nearer*: came nearer and nearer. *the blue jumper*: the blue-coloured loose jacket. Livingstone, Shakespeare Pollock, Southcott, the Major, Harcourt, Donald, Boone, etc., were the members of Mr. Hodge's team. Shakespeare Pollock was an American journalist. Southcott was a novelist. Major Hawker was a fast bowler. Harcourt was a poet. *hopped*: sprang. *imperturbable Southcott*: Southcott who was not easily perturbed or affected by anything. *discarded*: threw down. *Mr. Hodge took himself off and put on the Major*: Mr. Hodge, who had been bowling, gave that work to Major Hawker. *lived down the quart and a half*: In the course of the game Major Hawker had gone to the nearby inn called, 'The Three Horse-

shoes' and drunk a quart and half wine. *quart* : two pints. Major Hawker had been playing with enthusiasm under the influence of the wine.

crouched down : bent down. *defended* : defended the wickets, i.e., hit the ball. *stubbornly* : wildly. *snick* : cut, deflecting the ball with a touch from the side of the bat. *brought a single* : brought a run. *eluded* : escaped, evaded. *the publisher's gigantic pads* : the huge pads of the publisher who was the wicket-keeper. *a bye* : run obtained when the ball passes by the batsman. *a desperate sweep* : a wild or mighty sweep. *half-volley* : when the ball begins to bounce after touching the pitch. *third man* : fielder between point and short slip. *Harcourt was on guard at third man* : Harcourt, who was occupying this position of of third man, was vigilant. *to be on one's guard* ; to be vigilant or watchful. *cautious men* : careful men. *one being old and the sexton* : one of the batsmen was an old sexton. Generally old people are very cautious. Being a sexton by profession, the batsman was particularly cautious. *Sexton* : officer in charge of a church and its belongings, bell-ringing and grave-digging. *a mishit* : a wrong hit. *interminable period* : endless period. *in an ecstasy of zeal* : in the excitement of excessive joy. *flung* : threw. *Two overthrows resulted* : two runs were scored by the batsmen since the ball thrown by Pollock did not stop at the wicket. *gaffers-old men*. *victims simultaneously of excitement and senility* : the old men who, were watching the match were victims of excitement and old age at the same time. *simultaneously* : at the same time.

Page 17 : *senility* : old age. *could hardly raise their pint pots* : could not lift up their pint pots to drink the wine. *'The Three Horse shoes'* : the name of an inn.

Napoleonic Ogilvy : Ogilvy who had the bodily stature of Napoleon. Ogilvy was the editor of the 'Illustrated Planet.' *iron muscle* : strong muscle. *hit it fair and square* : hit it above board, hit it with great force. *it flashed like a thunderbolt* : it flew as swiftly as the noise of thunder. *clustered* : assembled, found in a group. *the mighty Boone* : the stout Boone. *agility* : nimbleness, activeness. *somersault* : turning the heels over head with a jump in the air and then alighting on the feet. *He had been unsighted by the youth in the jumper* : The youth in the jumper came in between the ball and Boone and so Boone could not see the ball. *the thunderbolt* : the ball. *midriff* : the diaphragm, the mid-belly. *Spanish galleon* : Spanish war-ship. *with a fearful oath* : with a curse. *his outraged stomach* : stomach that was hit by the ball. *and found the ball was in the way* : when Boone wanted to touch his stomach and rub it, his hands touched the ball and caught it. *to be in the way* : to act as an obstacle. *astonishment* : in surprise. *to massage* : to rub it.

scowled at him : frowned at him, looked angrily at him. *darned thing* : damned thing, damned ball. *sourly* : bitterly. 'blast the side' : 'damn the side.' *the side* : the team.

Page 18 : *the baker* : He was captain of the Fordenden team. *limping* walking in the manner of a lame man. *savagely* : wildly. *rage* : anger.

lashed at : struck with great force. *enormous* : very great. *to focus it properly* : to see it clearly. *the blue of the sky* : the blue colour of the sky. *poised* : balanced. *hawk* : a bird like the eagle. *forlorn* : desperate, useless. *the chief invention of Sir Isaac Newton* : The author refers to Newton's discovery of the gravitational force or pull of

the earth. Newton did not 'invent' the gravitational force of the earth. He just discovered the power of the pull of the earth. Newton (1642—1727) was a great English scientist. He found out the truth that every object on the earth and every object within a certain limited distance from the earth are attracted towards the centre of the earth by what is popularly known as the gravitational force of the earth.

on the terrestrial sphere : on the earth, on the ground. *mouvemente* : sudden turns. *sprained ankle* : twisted ankle. *set out* : started. *at a capital rate* : at a great speed. *the invalid* : the blacksmith. *hackneys* : average-sized horses. *cantered along* : ran along the pitch. *Canter* is an easy gallop of a horse. *his eyes goggling at the hawk-like cricket ball* : his eyes looking at the cricket-ball which floated in the sky as a hawk floats in the air. *goggling* : rolling the eyes. *with an alarming sort of squint and truly terrific kink in their necks* : with a terrible kind of side-look and a truly terrific twist in their necks. *alarming* : terrifying. *squint* : sidelong look. *kink* : twist. *with a magnificent clang* : with an excellent clashing.

Page 19 :— *reminiscent of* : reminding of. *Ashby-de-la-Zouche* : a town in Leicestershire. It is the scene of a tournament described by Scott in his novel, 'Ivanhoe.'

the warriors of Fordenden : the batsmen belonging to the Fordenden team, i.e., the village team. *disorganization* : disorder, confusion. *among the ranks of the invaders* : among the members of Mr. Hodge's team. *the excessive concentration of their forces in the neighbourhood of the wicket* : making too many fielders stand near the wicket. The two teams are compared to two armies. *forces* : troops ; here, players. *Napoleon* : Napoleon Bonaparte (1769—1821) rose from the position of a soldier to the position

of the Emperor of France. He was a terror in Europe. He was defeated by Britain and her allies at Waterloo in 1815 and captured. *laid it down* : declared, stated. *to call up* : to summon. *swift glance* : quick look. *disposition* : temperament, nature. *his troops* : the members of his team. *profoundly* : greatly. *the Emperor's dictum* : Napoleon's statement. *strategical positions* : favourable or advantageous positions. *not one of them appeared to be aware that any of the others existed* : not one of them seemed to be conscious of the others' presence ; everyone of them seemed to think that he alone was the chosen man to catch the ball. *battle cruiser* : battle-ship. *obviously* : clearly. *lost sight of* : could not see. *giggling* : in an affected fashion. *cracks* : fools or mad people. *competently* : skilfully. *yelled* : shouted. *din* : noise. *stopped dead* : stopped abruptly. *a fatal mistake* : a serious mistake. *Livingstone's two missed sitters* : Livingstone had missed two catches. *reversed his decision* : changed his decision.

Page 20. *status quo* : (Latin-phrase) existing position. *ballistics* : science of projectiles. *lightning calculation* : quick calculation. *colliding* : clashing. *racing up* : running up very fast. *tripped over* : tumbled over, *recumbent Donald* : Donald who was lying on the ground. *Abraham-like bosom* : Abraham was the first patriarch or ruler of the Israelites. The figurative meaning of the phrase, 'Abraham's bosom' is 'the dwelling place of the faithful.' In the present context 'Abraham-like bosom' means large bosom. *portly* : dignified-looking *bumped* : collided with, dashed. *sandwiched* : caught. *Tweedledum and Tweedledee* : pair of things or persons that do not differ from each other very much. *ragout* : small pieces of meat stewed with vegetables and spices. *made up for* : compensated for. *momentum* : force or speed. *hovered* :

lingered. *alertly* : vigilantly. *upon the outskirts* ; upon the border of the playground. *Rugby scrum-half* : the forwards of the Rugby play stand together with the ball in their middle. *'screaming : shouting striking testimony* : interesting proof. *with a sharp report* : with a loud noise. *the colossal expanse* : the vast area.

Page 21 : *massive* : big. *vortex* : whirlpool, here, it means the group of shouting people. *ear-splitting howl* : thunderous shout. *grabbed it off* : seized it suddenly : *the match was a tie* : the match ended in a draw. *undaunted* : unaffected. *dazed* : puzzled, perplexed. *Russian troika* : a Russian vehicle drawn by three horses moving abreast. *in vain* : useless. *Royal avenue* : the place is in Chelsea, London. *their national game* : cricket is the national game of the English.

ANNOTATIONS

1. But Mr. Harcourt was on guard at third-man, and the batsmen, by nature cautious men, one being old and the sexton, the other the postman and therefore a Government official, were taking no risks. (P. 16).

This passage is given from the essay, 'A Village Cricket Match', written by A. G. Mac Donnell.

Introducing some of the members of the two teams, the author says that Mr. Hodge's team contained Livingstone, Shakespeare Pollock, Southcott, Major Hawker, etc. The last phase of the match was exciting. Hodge's team was fielding. The batsmen of the village team were playing marvellously. They scored a run through a snick. Again they got a double run when the wicket-keeper missed to catch the ball. One of the batsmen hit the ball at half-volley and sent it over the head of the third-man. In normal

circumstances the batsmen would have scored a run for it. But Mr. Harcourt, who was the third-man, was vigilant and did not allow them to get a score.

The batsmen played very cautiously. By nature they were cautious men because one of them was an old sexton and the other was a postman.

Generally old people are very careful in their actions. An old sexton will be very cautious in his doing because he is the officer in charge of the property of the church and bell-ringing and grave-digging. The other batsman was a postman by profession. Being a postman and Government servant he was always cautious and careful both in his professional duties and in his personal affairs. He revealed the same cautious temperament even while playing the match.

was on guard ; was vigilant. ‘To be on one’s guard’ means ‘to be very vigilant’.

third-man : fielder between point and short slip.

The passage shows how the professional qualities of a man influence his personal affairs and actions.

2. He looked at it for a moment in astonishment and then threw it down angrily and started to massage the injured spot while the field rang with applause at the brilliance of the catch.
(P. 17.)

The passage is given from the essay, ‘A Village Cricket Match’ by A. G. MacDonnell. The author describes the last phase of the match between Mr. Hodge’s team and the village team. Hodge’s team was fielding. A sexton and a postman, who were the members of the village team, were batting. Being cautious men by nature the batsmen played

carefully and excellently. They scored a few runs. Major Hawker bowled the ball when the sexton was batting. The sexton had strong muscles and he hit the ball with all his might. The ball moved through air with the speed of the lightning. The youth in the blue jumper, who was on its way, shrank back and fell down. Behind him was standing the stout Boone. As Boone had not expected that the youth would fail to catch the ball and as the youth had been standing in between the ball and Boone, the stout man could not move aside to escape from the ball. The ball hit him on the midriff. Boone tried to rub his stomach and caught the ball in doing so.

Boone looked at the ball with great surprise for a moment. Then he threw it down with anger and began to massage his midriff. But the spectators thought that he had caught the ball and so they applauded him wildly.

The mistaken view of the spectators and players on Boone's action is humorously described in the passage,

An. 3. Up and up it went and then at the top it seemed to hang motionless in the air, poised like a hawk, fighting, as it were, a heroic but forlorn battle against the chief invention of Sir Isaac Newton, and then it began its slow descent. (P. 18.)

The passage is given from the lesson, 'A Village Cricket Match' written by A.G. Mac Donnell.

The blacksmith was the last batsman of the village cricket team. When the first ball was bowled to him, he hit it wildly and sent it to an enormous height in the sky. The ball went up and up and after reaching the maximum height possible, it remained motionless in the air for a few second before coming down towards the earth. The passage given for annotation describes its momentary stay in the sky.

The ball seemed to balance itself at the great height just as a hawk poises itself in the air. Again, the ball seemed to be putting up a heroic but useless fight against the gravitational force of the earth.

The ball rose to that height with the help of the momentum given to it by the blacksmith's hit. While rising upwards, it was moving against the gravitational force of the earth. When its momentum was equal to the force of the gravitation, it stopped motionless at the great height. But its momentum was not sufficient to overcome the force of the the gravitation and make it rise to a higher altitude. Hence, losing its force during the fight against the gravitational force of the earth, the ball began to come down, drawn by the pull of the earth.

Hawk is a bird of the eagle-variety.

Sir Isaac Newton (1642—1727) was an English scientist. He was the first to discover the gravitational force of the earth and its power over all kinds of objects.

An. 4. Half way down the pitch the three met with a magnificent clang, reminiscent of early, happy days in the tournament-ring at Ashby-de-la-Zouche, and the hopes of the village fell with the resounding fall of their three champions.

(P. 18 & 19).

In the essay, 'A Village Cricket Match' A. G. MacDonnell describes the last phase of the match. The blacksmith was the last batsman of the village team. As he was an invalid, the baker of his team undertook to run for him. When the bowling started, the blacksmith hit the first ball so wildly that it rose to a very great height.

The blacksmith forgot his pain in the leg and he and the baker began to run along the pitch to score runs. Both

shouted to the other batsman also to come running. All the three were looking at the ball in the sky while they ran. In the middle of the pitch they clashed with one another and fell down. The village team lost the hope of winning in the match when the three men fell down. The scene reminded one of Ashby-de-la-Zouche where tournaments were held in the past.

magnificent clang: huge, clanging sound. *reminiscent of*: reminding of. *the resounding fall*: the sound of their fall was very loud. *their three champions*: the blacksmith, the baker and Joe who were the players of the village team. *Ashby-de-la-Zouche*; a town in Leicestershire in England. In Scott's novel, 'Ivanhoe', a tournament at Ashby-de-la-Zouche is described in a vivid and impressive manner.

An. 5. Napoleon laid it down, that it was impossible to have too many men upon a battlefield, and he used to do everything in his power to call up every available man for a battle. Mr. Hodge, after a swift glance at the ascending ball and a swift glance at the disposition of his troops, disagreed profoundly with the Emperor's dictum. (P. 19.)

The passage is given from the essay, 'A Village Cricket Match', written by A. G. MacDonnell.

The blacksmith was the last batsman of the village team. He hit the first ball he received so wildly that it rose to a very great height in the air. Before it came down to the earth, several things happened on the field. The blacksmith, the baker who was engaged to run for the blacksmith and the other batsman, Joe, ran to score runs. But they were looking at the ball in the air while they were running. So they dashed against one another and fell down. The fielders also were excited and changed their positions to

catch the ball. At first they were crowded around the wicket. MacDonnell says that it was their mistake to crowd around the wicket. In this connection he refers to Napoleon's military tactics.

The great French Emperor, Napoleon, once declared that all the soldiers of the nation should not be sent to the battle field to fight the enemy. According to him there are two disadvantages in sending all the soldiers of the country to the battle-field. First, the enemy would come to know of the real strength of the country. Secondly, too many soldiers on the battle-field would create confusion which would help the enemy to defeat them easily. Yet Napoleon recruited as many soldiers as possible in order to keep more than sufficient strength to defend his empire.

During the cricket match Mr. Hodge, captain of the city-team, did not agree with Napoleon's point of view. When he saw the ascending ball, hit by the blacksmith, and when he saw the mood of his partners in the team, he felt that he must avail the services of all his partners to catch the ball and defeat the rival team.

Napoleon ; He was the great Emperor of France. From the rank of a soldier he rose to the rank of the Emperor. He foiled the very fundamental ideals of the French Revolution. Finally he was defeated by Britain in the Battle of Waterloo in 1815 and captured.

laid it down : declared. *call up* : summon to serve in the army. *disposition* : nature, mood. *his troops* : the members of his team. Hodge is compared with a king and his partners are compared with the soldiers of the King. *profoundly* : greatly. *the Emperor's dictum* : Napoleon's statement.

The comparison between Napoleon's military policy and Mr. Hodge's sports technique is striking. The reference to the great historic personage lends a touch of seriousness to MacDonnell's account of the match.

An 6. To Mr. Hodge it seemed a long time before the invention of Sir Isaac Newton finally triumphed. (p. 20)

This passage is in the lesson, 'A Village Cricket Match' written by A. G. Mac Donnell.

The ball hit by the blacksmith rose high up in the sky. Before it came down, several changes took place on the playground. The black-smith, the baker who ran for the blacksmith and Joe, the other batsman began to run to score runs. But they kept their eyes on the ball in the air. So they collided with one another and fell down. There was confusion among the fielders also. Everyone of them ran to stand in the vantage point to catch the ball. The professor of ballistics ran to stand near Boone so that he might catch the ball. On the way he knocked down Donald. Hodge ordered Livingstone to get ready to catch the ball. The next moment he remembered that Livingstone had already missed two catches on previous occasions. So he changed his idea and ordered Southcott to catch the ball. Livingstone did not hear the second order of the captain. So he continued running to catch the ball. Southcott tripped over Donald who was lying on the ground and dashed headlong against the large-bosom of Boone. Boone went back a step under the impact and trampled upon the professor's toe with his spiked boot. At the same time the wicket-keeper dashed against the professor from behind. Next Livingstone also collided with the professor.

All these things happened in a few seconds before the ball came down. The ball itself seemed to be fighting

against the gravitational pull of the earth. At last the pull of the earth defeated the momentum carried by the ball and so the ball began to descend. Mr. Hodge felt that the gravitational force of the earth or 'the invention of Sir Isaac Newton' had taken a long time to defeat the momentum carried by the ball.

Sir Isaac Newton was an English scientist of the 17th century. He was the first to discover the gravitational force of the earth. According to him every object is attracted by the magnetic force of the earth towards the centre of the earth.

Since many changes took place on the playground before the ball began to come down, Mr. Hodge felt that the pull of the earth had taken a long time to drag the ball down.

ESSAY

Give an account of the last phase of the village cricket match, after A. G. MacDonnell.

'England, their England' is a famous novel written by A. G. MacDonnell. It describes the adventures of a young Scotsman called, Donald Cameron. The hero wants to write a book on the English. So he pays a visit to England. He takes part in a cricket match between a city team and a village team. The captain of his team is Mr. Hodge. But he does not learn much about the English through their national game.

Hodge's team won the toss and scored 69 runs. The For-denden team of the village scored 64 runs for nine wickets. The last phase of the match was changed with suspense. Hodge's men, who were fielding now, stood very near to

the wickets. Both the players and the spectators were more enthusiastic than before. Livingstone, Shakespeare Pollock, Southcott, Major Hawker, Harcourt, Donald, Boone, a youth in the blue jumper, a professor of ballistics, Hodge and the wicket-keeper were the members of the city team.

The batsmen were playing very cautiously. One of them was an old sexton. The other was a postman. A snick through the slips helped them to get a run. The wicket-keeper's mistake enabled them to get two more runs. A sweep at a half-volley could have brought them one or two runs but for the strict vigilance kept by Mr. Harcourt, the third-man. Then the post-man hit the ball in the direction of Shakespeare Pollock. Pollock picked up the ball and in his excessive joy threw it at the wicket. Two overthrows resulted. Thus the sexton and the postman increased the score of their team to 69.

The scores were level and two wickets had to go. Now the spectators were anxious to know the event of the match. Major Hawker bowled a fast half-volley on the leg-stump. The sexton gave a mighty hit and the ball moved through the air waist-high with the speed of lightning. The youth in the blue jumper saw the ball coming towards him and with a scream he shrank back and fell down. The stout Boone was standing behind him. Boone could not see the ball. When the youth fell down, the ball hit Boone on the midriff. At once he touched the midriff. His hands caught hold of the ball. He looked at it in surprise for a moment. Then he threw it down angrily and began to massage the midriff. The players and the spectators mistook his action for a real catch and hence applauded him loudly. When Donald congratulated Boone, the latter frowned on him

saying that he had not intended to catch the ball. Donald observed that his catch might help their team to win. But Boone cursed the team.

The scores were level and there was one more wicket to go. The last batsman of the village team was an invalid blacksmith. The baker of the team was engaged to run for the invalid. The blacksmith hit the first ball so forcibly that it rose up to a very great height. It went as high as it could, stood motionless for a few seconds at the maximum height it could reach and then it began to come down. Before it came down several changes happened on the playground.

The blacksmith forgot his invalid condition and began to run to score runs. He and the baker ran along the pitch and asked the other batsman also to come. While running all the three men were looking at the ball in the air. So in the middle of the pitch they collided with one another and fell to the ground. The fielders also were excited. Everyone of them went to occupy a vantage point to catch the ball. Boone did not leave his place. He stood in a place where the ball was likely to fall. Hodge ordered Livingstone to catch the ball. The next moment he changed his mind and ordered Southcott to catch the ball because Livingstone had missed two catches before. But Livingstone did not hear the captain's second order. So he continued to run.

The professor of ballistics quickly calculated the exact spot where the ball might fall and ran to occupy that spot. On the way he knocked down Donald. Just then Southcott came running and tripped over Donald. As a result he ran headlong towards Boone and hit his head on the large bosom of Boone. Under the impact Boone was pushed back a step and he trampled upon the professor's toe with his spiked

boot. At the same time the wicket-keeper dashed against the professor from behind. Again, Livingstone came running as swiftly as wind and dashed against the Professor. Shakespeare Pollock waited at the outskirts of the field [shouting the American University cries.

All these things happened in a few minutes before the ball came down. The ball fell exactly on the head of the professor. It bounced and fell on Boone's head. Then it fell on the wicket-keeper's back and trickled down slowly. Shakespeare Pollock sprang up and caught the ball when it fell from the back of the wicket-keeper. The match was a tie. Only Hodge, Pollock and the youth in the blue jumper knew it.

The two batsmen and the baker got up and tried to complete the run. In their confusion all the three ran towards the same wicket. Realizing their mistake all the three turned back and ran towards the other wicket. Nevertheless the match was a tie.

The players had a hearty treat in the 'Three Horse-shoes'.

CHAPTER 4

The Road To Kabul

(By Rosita Forbes)

Rosita Forbes is a wide traveller. She has seen many important countries of the world. Her masterpieces are 'From Red Sea to Blue Nile', 'Forbidden Road—Kabul to Samarkand', 'India of the Princes', etc.

NOTES

Page 22. *Khyber*: a pass between West Punjab and Afghanistan. *Kabul*: capital of Afghanistan. *I saw the road as a moving string of camels*: A number of camels with riders will be always moving on the road one after another. *nomads*: wanderers. *serai*: caravanserai or inn where caravan will stay and take rest. *Dakhr*: a big business centre. *laden with merchandise*: loaded with commercial articles. *shaggy beasts*: rough-haired animals, ie, camels. *tassels*: tuft of cords, bunch of threads hanging down as ornament. *protruded*: projected. *in tatters*: in pieces.

Pushtins: thick leather coats. *hide*: skin. *colossal*: huge. *fleece*: wool. *sleeve*: part of the dress or shirt that encloses the arms. *the unused sleeves standing out in peaks*: the unused sleeves were in projections. *haphazard headgear*: any casual head-cover. *mass-woven*: woven by a group of people. *sweated civilization*: labouring class. *biblical in volume*: as huge as the bible. *there was enough red and blue about their persons*: there was a mixture of red and blue colours in their bodies. *to maintain the illusion of Asia*: to give a representative picture of the people of Asia.

arrogant noses: thick noses. *a flush of red under their brown*: plenty of red-coloured dresses beneath the brown dresses. *It: silver. it imprisoned their ankles*: the silver jewels hid their ankles. *sheathed*: covered. *wrought into*: worked into. *plaits*: tresses. The authoress is describing the silver jewels worn by the women of Asia.

Joseph: son of Jacob and Rachel. He wore a coat of many colours. *blazed*: shone brightly. *all in a piece*: all together. *trod sublimely*: walked in a dignified manner.

The camels looped upon an unending string: the large number of camels stood in the shape of a loop of a long thread. *strove*: struggled. *hump*: the swelling flesh found on the back of the camel. *Bucephalus*: the famous horse of Alexander, the great. *stalwart*: strong and big. *astride*: with legs one on each side (of the horse). *Tartars*: a race of Turks and Cossacks. *hewed their way*: cut their way or made their way with difficulty. *to the rape of India*: to the conquest of India. *it charged*: the horse ran. *waxed mightily indignant*: grew very angry. *His father*: the driver's father. *the Sind Horse*: the name of a cavalry. *Afridi*: a member of the Pathan tribe living on the frontiers of Afghanistan. *gesturing splendidly*: making wonderful gestures or signs. *turmoil*: confusion, excitement.

Page 24. *strained against the lumbering towers of the camel*: struggled against the tall legs of the camel. The tower-like legs of the camel lumber or move slowly. *bucked forward*: moved forward.

man in brown: man in brown-coloured dress. *he remained unhurried and imperturbable*: he was calm and unperturbed. *contrived*: managed. *interpose*: insert, thrust. *discarded*: removed, rejected. *habiliments*: clothes. *countenance*: appearance.

the third Afghan war : probably the authoress is referring to an incident of the Second Afghan War. On 12th October, 1879, General Roberts captured Kabul. *shivered*: trembled.

gilded the land: adorned or beautified the land. *intrusive*: intruding. *hovels*: sheds or mean dwellings, huts. *defiant*: proud, stubborn. *non-chalant*. *remnants*: remaining things.

Page 25: *obstinacy*: stubbornness, unyielding nature.

staccato gait: short and disconnected movement. *tortoises on stilts*: persons whose feet are raised up by a pair of poles with brackets. *Intractable*: wild. *bonnet*: cover over the motor of a car. *incited*: urged, kindled, forced. *quilt*: thick bed-cover.

interminable: endless. *For interminable hours*: for a long time. *compliments and condolences*: joyful and sorrowful words. *quiescent*: motionless. *peculiar*: strange. *poulticed*: applied or spread.

Page 26. *long for*: desire to see or to have. *burg*: town. *Santiago*: capital of Chile in South America. *a mist of poplars*: thickly grown poplar trees. The vast number of poplar trees formed a kind of mist and hid everything in the vicinity. *bastions*: projections of fortifications. *Bacha-i-Sagor*: a leader of highway robbers. He attacked Kabul and drove away King Amanullah in 1928. *shelled*: stormed, attacked. *Sierra*: a mountain range. *Granada*: a city in Spain. *Osbert Sitwell*: a famous writer of the modern times. He is the brother of Edith Sitwell and Sacheverell Sitwell.

Page 27. *Pay tribute to*: praise. *orchards*: gardens of fruit trees. *blossom*: flower.

old-fashioned if the term can suitably be applied to *Abraham* or *Mohammed*: whether we call the fashion of Abraham's time as old-fashioned or the fashion of Mohammed's time as old-fashioned, the bazaars of Kabul are fit to be called old-fashioned shops. *Abraham*: the first ruler of the Israelites. *Mohammed*: Prophet Mohammed (569—632) was the founder of Islam. *tapestry*: fabric in which coloured wools or silks are woven in pictures. *diapason*: harmony of many parts. *alignment*: agreement. *cacophony*: harshness.

refrain from: abstain from, stop doing, avoid doing. *quick intake of breath*: quick breathing. *dimness*: partly dark and partly bright. *labels*: advertisements.

Page 28. *The sun is spilled*: the sun-light penetrates; the sun-light is compared with a liquid that is spilt. *between the beams*: between the long pieces of timber used for the roof. *pattern*: design. *the legendary towns*: towns described even in legends. *easel*: frame to support the canvas on which the painter draws pictures. *acquire a distinction*: get a prominence.

black days: unhappy days. *Cimmerian hue*: utter darkness. The Cimmerians lived in constant mists and darkness of the farthest west. *odd*: strange. *extricated*: freed. *oddments*: odds and ends, a few remaining pieces. *customs*: officials who examine travellers' bags and luggages. *vouchsafed*: was pleased to give, condescended to give or declare. *clutching*: seizing. *flank*: the fleshy side of the animal (or human being). *recalcitrant*: disobedient. *loomed*: hovered. *Pashtu*: the mother tongue of the Afghans. *to dissuade*: to prevent. *forlornly*: dejectedly sorrowfully.

Page 29 *Bismillah*: in the name of Allah. *Tonga*: two-wheeled carriage.

hoisted: raised. *the shafts*: the beams fastened to the horse on either side. *precipitate action*: quick action. *the miserable animal*: the pitiable horse, the wretched horse. *collar*: band of leather round the neck of the horse. *dashed through*: passed with great speed through. *colossal*: huge. *chauffeur*: driver. *rattled into the town*: moved into town with the rattling noise of the tonga. *disintegrated into*: divided into, separate into component parts. *transparence*: clear appearance. *bumps*: jolts, rattling noises made by the vehicle. *the British Legation*: the residence and office of the British representative. *feeble*: weak.

Page 30. *incomprehensible*: that which cannot be easily understood, unintelligible. *apparently*: truly. *heart-rending exchange*: painful exchange of words. *Mullah*: a Muslim who is well-versed in the Muslim theology. *frenzy*: great passion or anger.

peered: peeped out. *ruts*: tracks formed by the pressure of the wheels. *resolution*: determination. *without the slightest effect*: without any benefit.

Page 31. *exhaustion*: fatigue. *with a magnificent disregard of truth*: without caring for the truth even in the slightest degree. *the awed ejaculations*: the terrible exclamations.

duplication of material: falsification of matter. *persuaded*; convinced. *onslaught*: attack. *a host*: a crowd. *dishevelled female*: woman with unkempt hair of disordered hair. *stray assassin*: wayside murderer. *Olympian Thomas cook*: the big travel agency of Thomas Cook and Sons. Mount Olympus in Greece is the abode of the Greek Gods and Goddesses. So 'Olympian' figuratively means huge ' or 'great ' or ' all powerful.' *to make a mess of a*

thing : to do a thing badly. Because the authoress had made a mess of her journey, the travelling agency, Thomas Cook and Sons, refused to help her in her further travels. *consequently* : therefore. *the only means* : the only way. *the Hindu Kush* : the mountain range which continues from the Himalayas on the western side.

ANNOTATIONS

An. 1. They were like Joseph in coats of many colours.
(p. 23)

The passage is given from 'The Road To Kabul' written by Rosita Forbes.

The authoress describes the nomads who were returning to Afghanistan through the Khyher pass. They had spent the winter in India and were returning to Kabul on their camels. The men in the caravan were shaggy and wore pushtins. They had dark faces and curved noses. The women in the caravan also had similar noses. They wore silver jewels in their ears and feet and on their necks and heads. Even their sleeves were sewn with silver threads. The authoress admired those women. They were bold and active. They wore coats of many colours.

They looked like Joseph since they were wearing many-coloured coats.

Joseph was the son of Jacob and Rachel. He wore a coat of many colours.

2. My lorry, loaded with benzene, from Peshawar to the frontier no more than a cheap means of conveyance, became a red Bucephalus. Simultaneously, it was one of those small, stalwart horses, thick of neck and coat, astride which the proud

lords of Persia fought the invading Tartars, or the Moghuls hewed their way to the rape of India. (p. 23)

The passage is given from the essay 'The Road To Kabul' written by Rosita Forbes.

The authoress describes her journey from Peshawar to Kabul through the Khyber Pass. On the road to Kabul she saw a chain of camels carrying men and women and luggage. The authoress herself journeyed in a lorry. It was loaded with benzene. Though it was a cheap means of transport, yet the lorry became as important as Bucephalus on that occasion.

The lorry resembled one of those mighty horses upon which the Persian lords had gone to the battle-field to fight against the Tartars and the Moghuls had made their way to India to conquer her.

a red Bucephalus : a red horse which is as famous as Bucephalus. Bucephalus was the famous horse of Alexander, the Great. At first it was a wild horse and belonged to Alexander's father. When Alexander was a youth, he tamed it and got it as a gift from his father. It died in 326 B. C. on the bank of the river, Jhelum. In memory of that war-horse Alexander built a city called, Bucephala.

it was one of those small, stalwart horses : the lorry of the authoress looked like one of the small but strong horses.

thick of neck and coat: it had thick neck and thick skin. *astride* : sitting with legs on each side. *the proud lords of Persia fought the invading Tartars* : the Tartars were an Asiatic race consisting of the Turks and the Cossacks. They began to conquer several territories in Europe in the 13th century. When they tried to invade Persia, the Persian

lords fought against them. The Persians rode, on stalwart horses to fight against the Tartars. The lorry of the authoress resembled a horse which was a descendant of those chargers or the descendant of the warhorses used by the Muslims when they invaded India.

hewed their way : made their way with great difficulty. *hew*: cut. Just as a mountaineer hews the ice, forms steps and climbs up the ice-covered mountain slowly and with difficulty, so also the Moghuls made their way to India slowly and with much difficulty.

to the rape of India : to the conquest of India; to conquer India.

The reference to the historical names and events adds a touch of dignity to the essay.

An. 3. 'It was with them you had a quarrel, yet you left the mountains unpunished and destroyed the towns'. (P. 24.)

The passage is given from the essay, 'The Road To Kabul' by Rosita Forbes.

When the authoress was travelling in a lorry from Peshawar to Kabul, the Indian driver was making her journey pleasant by his occasional observations. In one place the road ran between a waste of stones and the graves of the Afghans killed in the Third Afghan War. The driver of the lorry was touched by the sight of the graves. He remarked to the authoress that too many people lay buried there. Then, like a true Indian, he turned into a politician for the time being. Taking the authoress for a representative of her nation, he said that the people of her nation had done havoc and now they wanted to be friendly with India. They imagined that the younger generations in India would for-

get their atrocities. But in the schools the children were taught that only tribal people living on mountains had fought against them. So the English had had a quarrel with the tribal people. But instead of fighting with the tribes they had destroyed the interior towns.

After talking in his own unsophisticated fashion, the driver concluded : 'I am a poor man. I understand nothing of these things.'

left the mountains unpunished-left the people living on the mountains unpunished.

The driver's charge was that the Britishers had left out the guilty, but had punished the innocent.

An. 4. If he has fattened a chicken for weeks to eat it with his family at some little celebration, he will kill it, without a thought, for a guest. (P. 25.)

The passage is given from the essay, 'The Road to Kabul' written by Rosita Forbes.

The authoress describes her experiences during her journey to Kabul. Her lorry passed along the road through the Khyber Pass. In one place the road ran between a waste of stones and the graves of the soldiers who had perished in the third Afghan War. Then the lorry moved through the villages of a plain. The villages were prosperous. Yellow mustard grew plentifully in the land. There was no sign of poverty in those villages. They seemed to enjoy self-sufficiency. A man, who had got a lift in the lorry of the authoress, said that the increase in the wealth of the peasants was a sure sign of the decrease in the wealth of the government.

He began to talk about the character of the Afghans. He told the authoress that the Afghans had only one vice and that vice was excessive hospitality.

If the Afghan had fattened a chicken for weeks together in order to have a sumptuous feast with his family on a festival day, he would kill it without hesitation for giving a feast to a guest.

The man himself was an Afghan and he declared that the Afghan was the most hospitable man in the whole world. He likes to serve his friends as much as he likes to kill his foes.

Though the man blew his own trumpet, yet there was an element of truth in what he said to the authoress.

An. 5. Only the watch-towers rise out of it, and the broken bastion from which the last rebel, Bacha-i-Saqan, shelled the town. (P. 26.)

Describing the beauty of Kabul in the essay, 'The Road To Kabul', Rosita Forbes says that there is a beautiful lake in the plain in which Kabul is situated. On the banks of the lake hundreds of poplars are growing. Their shadows fall on the waters of the lake. In the spring season the villages will be full with the flowers of fruit trees. Nothing but red and rose-colour can be seen in the villages. Only the watch-towers and the ruined bastion rise above the fruit trees and flowers of the fruit trees. All the other things in the villages will be hidden from sight by the heaps of flowers.

bastion: the projection of a fortification. *shelled the town*: attacked the town. *Bacha-i-Saqan*: the leader of highway robbers. He attacked Kabul and drove away King Amanullah in December, 1928.

The passage shows that Kabul enjoys an abundant growth of flowers and fruits.

An. 6. They are certainly old-fashioned if the term can suitably be applied to Abraham or Mohammed. (P. 27.)

Describing the bazaars in Kabul in the essay, 'The Road To Kabul', Rosita Forbes says that they were dirty and old fashioned. Yet they had a beauty of their own. They were old-fashioned whether the term, 'old-fashioned', refers to Abraham's time or Prophet Mohammed's time.

Abraham, the Biblical figure, was the first monarch of the Israelites. Prophet Mohammed lived in the sixth century A. D.

Whether the term, 'old-fashioned', refers to the remote past or the recent past, the bazaars of Kabul were old-fashioned.

An. 7, To avoid the onslaught of a host, he admitted one dust-stained and dishevelled female of a race unaccustomed to falling out of tongas at Legation gates in the middle of a perfectly ordinary night without the excuse of a revolution or even of a stray assassin ! (P. 31.)

The passage is given from the essay, 'The Road To Kabul', written by Rosita Forbes.

When the authoress reached the office of the British Legation after the accident, she saw a man peeping out of a window in the office. He did not open the gates to give shelter to the authoress because she looked like a wild woman now. Her hair became dust-stained and dishevelled as a result of her falling down from the tonga. But her coachman and chauffeur argued with that man in such a way that she felt as if she were a governor's wife. The man of the Legation office got the same impression. Also he felt that she had hundreds of servants who were following her.

The man thought that if he did not allow her inside, he would have to face the attack of a host of her servants very soon. So he admitted her inside the office though she did

not ask him to give her shelter on the ground of escaping from any wayside murderer or from the assault of revolutionaries.

If she had to escape from a wayside murderer, or if there were the sudden out-break of a revolution, she would be justified in seeking shelter in the Legation office. But, though there was no such reason now, the man opened the gates for her because he feared that he might be attacked by hundreds of her servants if he did not give shelter to her.

on slaughter: attack. *host*: crowd. *stray assassin*: wayside murderer who murders any traveller to plunder the traveller.

The passage is humorous.

ESSAY

Describe the experiences of Rosita Forbes during her journey to Kabul.

Rosita Forbes is a wide traveller. She has visited several parts of the world. During her visit to Kabul she met with strange experiences. She relates them in a lively manner in her essay, 'The Road to Kabul'.

She travelled in a lorry from Peshawar to Kabul through the Khyber Pass. On the road she saw hundreds of nomads travelling on the backs of camels. They had come from India after spending the winter there. The camels moved in a long chain on the famous road to Kabul. They were tall and shaggy. Tassels were hanging from their backs. The camels, with their hair, looked as if they were wearing stockings and mufflers. Their hip-bones and shoulders protruded from the hair. They looked like proud

beggars and their fine hair looked like the tattered clothes of beggars.

The caravan consisted of interesting men and women. The men were shaggy and wore loose garments. Over the garments they wore pushtins. They looked small inside their pushtins. When they walked, the pushtins seemed to be walking by themselves. The men had dark faces with curved noses. They wore different kinds of caps or hats or turbans. The women also had curved noses. They wore silver jewells on the head, on the neck, in the legs and in the ears. The sleeves of their dresses contained a lining of silver-thread. Each woman knew her husband's income. Some of the women were beautiful with lovely plaits. All the women were bold and active. They wore many-coloured coats. They walked with a straight gait and without moving the hip or shoulder. They kept their shoes on their heads and walked bare-footed upon sand and rock.

The men sat on the shelves of tea cup-boards. The women and the children were seated over the humps of the camels.

The lorry of the authoress became as wild as Bucephalus. It ran among the camels wildly. So the driver turned angry. Women and children on the camels shrieked in fear. The jolting of the lorry made the articles kept inside get mixed up. Sometimes the road was empty, without the camels and the caravan. Only a stray traveller would be kneeling down for prayer in the desert. On one occasion the lorry passed between a heap of stones and the graves of the people who had died during the Third Afghan War. On seeing the graves the driver grew sentimental and eloquent. He told the authoress that too many men had been killed in the Afghan War. Like most of the Indians

the driver began to talk politics. He found fault with the English saying that they had killed the innocent townsmen instead of the tribal people who had offended them. Then with great humility he confessed that he was a poor man and did not understand the political affairs.

The lorry passed through the villages which seemed to be strong and prosperous. They had strong walls. Yellow mustard was grown in the fields. There was no trace of poverty in them. A man who had obtained a lift and who was coming with the authoress, said that if the peasants grew richer, their government would become poorer. Then he said that the Afghan's only vice was excessive hospitality. If an Afghan fattened a chicken for weeks together to have a nice feast on a festival day, he would kill it for a guest without any hesitation. The Afghans were the friendliest and most suspicious of men. They were eager to serve their friends just as they were eager to kill their foes. The man ended his eulogy with the remark that he himself was an Afghan.

The next day the lorry gave trouble because the engine was overheated. The camels overtook the lorry and travelled ahead of it. The passengers in the lorry and the driver picked up snow and stored it in the bonnet. They placed some snow over the radiator. Then the lorry moved for a hundred yards and stopped. Again more snow had to be applied to start it. Men on the camels and people in the other lorries helped them in this work. As the engine gave trouble again and again, the authoress and the others left the lorry and became members of the caravan.

Kabul is a beautiful and old-fashioned city. But the Afghans do not appreciate its beauty because it is not a

modern city with heavy traffic. The plain, in which Kabul is situated, contains a lake. Poplars grow plentifully around the lake. In spring the villages are full of the flowers of fruit trees. Only the watch-towers and the ruined bastions from which Bachai-i-Saqan attacked Kabul, rise above the thick growth of the flower-plants. Rugged and snow-covered mountains surround the plain. They form a natural defence for the city. The Afghans do not have any eye for the beauty of the white, snow-covered mountains though they are proud of their orchards.

The bazaars in Kabul are dirty and old-fashioned. Yet they have a beauty of their own. Strange scents emanate from the shops. Every shop contains some singing birds. So there is a perpetual music to be heard in the bazaar. From the dimness of the covered bazaars one comes to the street of carpets. Here the sunlight comes down through the beams of the shops and so there is a mixture of light and shade. The carpets of different colours have come from Merv, Isfahan and Samarkand, and are piled up in a lovely fashion. The merchants have calm faces, leaf-brows and turbans.

The arrival of the lorry at Kabul had been in itself wonderful. It ran into what seemed to be a pit surrounded by walls. It stopped there. The driver came out of it with great difficulty. He said that the pit-like place was nothing but the office of the customs authorities. The authoress was sitting on her bedding. She was holding a suit-case, a tin of biscuits and a damaged umbrella. Some people asked her in Persian or Pushtu why she had come to that country if she could not speak any civilized language. She did not know their language and so she could only say, 'Tonga' implying that she wanted a tonga.

After an hour a tonga came. She was comfortably seated in it. As it started to move, the driver of her lorry also joined her. The tonga moved into the town with jolts and rattle. The driver of the tonga apologized to the lady for the jolt and declared that the British Legation was in the centre of the town. He was beating the tired horse to make it run faster. The passengers mocked at him saying that he had to beat the horse more, lest they would not reach the office of the British Legation.

Stung to the quick by their mockery, the tonga-driver beat the horse and forced it to gallop. The passengers were terrified and wished that the journey were over. Soon one of the wheels got released from the vehicle. The tonga ran on one wheel for some distance and overturned at the very gates of the British Legation. The passengers fell down. The horse stood up first. Then the chauffeur pulled up the authoress. Her hat and his revolver were gone. The gates of the office were shut. Only one man peeped out of the office. The chauffeur described to him the circumstances of the accident. Meanwhile, the coachman went to collect the luggages that had fallen out of the tonga.

After joining the horse and the carriage, he kept the luggages inside. Then, sitting in his tonga, he began to argue with the man who peeped out of the office. The coachman and the chauffeur talked to the man in such a way that the authoress felt as if she were a governor's wife. The two drivers made the man of the office believe that she had hundreds of servants who would be joining her up soon. To avoid a collision with the host of servants, the man allowed the lady into the office. Thus the authoress made her journey to Kabul,

CHAPTER 5

The Taj Mahal

(By *Aldous Huxley*)

INTRODUCTION

Aldous Huxley was born in 1894. He is a living author. He is the brother of the famous scientist, Julian Huxley. His greatness as a writer lies in his bold and independent views on life and things. His is an intellectual style. It is simple and often witty. It kindles the reader's thinking. Some of his famous works are : 'Antic Hay', 'Point Counter Point', 'Brave New World', 'Jesting Pilate', etc. 'The Taj Mahal' is an extract from the 'Jesting Pilate.'

The Taj Mahal is a marble mausoleum built in 1632 by Emperor Shah Jahan in memory of his beloved wife, Mumtaz Mahal. It is in Agra.

NOTES

Page 32. *reluctant* : unwilling. *Milton* : Milton (1608-1674) was a great writer of England. He is the author of the famous epic poems 'The Paradise Lost' and 'The Paradise Regained'. He is one of the greatest of English Poets. *Wordsworth* : Wordsworth (1770-1850) was a great English Poet who was responsible for the change that came over English Poetry in the early 19th century. He wrote poems on Nature and the common man in the simplest language possible. In collaboration with his poet-friend, Coleridge, he published his collection of poems with the title, 'Lyrical Ballads'. These two poets are said to have introduced the Romantic Movement in English Poetry. *Keats* : Keats (1795-

1821) was one of the younger Romantic poets. He died young. Some of his famous poems are 'Isabella', 'The Eve of St. Agnes', the Odes. 'Hyperion', 'Endymion', etc. *Spenser*: Edmund Spenser (1512-1559) was a reputed poet of the 16th century. He is the author of the famous epic, 'The Faerie Queene'. *virtuoso*: a person who is skilled in the mechanical side of a fine art. *conjuror*: magician. *unduly*: improperly. *prejudiced in favour of sense*: like the thought-content of the verses and do not care for the metre or rhyme. *rumbling metre*: noisy metre, rhyming sounds that displease one by their monotony.

afflicted by: troubled by. *one of the seven wonders*: figuratively this expression means one of the most wonderful sights in the world. *seven wonders of the world*: (1) the Pyramids. (2) The Hanging Gardens of Babylon (3) the Temple of Artemis at Ephesus (4) the Statue of Zeus at Olympia. (5) the Colossus of Rhodes. (6) the Mausoleum at Halicarnassus (7) the Pharos (light house) of Alexandria. *the marvel*: the wonder. *grading into*: rising into. *flawless*: pure, without a blemish. *zenith*: centre of the sky right above the head. *the sacred Jumna*: the Jumna is one of the sacred rivers of India.

Page 33. *the plains stretched greyly away into the vapours of distance*: the plains looked grey in colour in the mists at a far off distance. *turf*: short grass. *indefatigable hammerings of a coppersmith bird*: the ceaseless cries of the coppersmith bird. The noise made by the bird was as loud as the noise produced by hammering. *adorned*: beautified. *reverberated*: reflected.

decorative arts: arts that decorate or beautify, arts like painting and architecture, *I am very little interested*: I am

not interested. *precisely* : exactly. *mirrored* : reflected. *the Toteninsel* : 'Island of the Dead', the name of a picture. *Arnold Boecklin* : (1827—1901) a famous Swiss painter. *fabulous* : too huge. *filigreed* : made to have filigree, ie, fine metal work. *inlay* : inlaid work. *the royal tombs* : the graves of Shah Jahan and Mumtaj Mahal. *cornelian* : made of the wood of the cornel tree. *onyxes* : pieces of the quartz called, onyx. Onyx is a kind of precious stone or quartz containing colour-layers. *agates* : agate is a precious stone with colour stripes. *chrysolites* : another kind of precious stones. *The new Jerusalem* : the Holy city of the Christians. *imagination staggers* : one's imaginative power is struggling vainly to estimate the total expenditure that would be incurred if the Viceroy tries to build another Taj Mahal.

Inordinate : excessive. overmuch. *clambering* : climbing up. *veneer* : cover, disguise.

Page 34. *masonry* : stone-work. *swindle* : deceit, fraud. *guide* : handbook.

St. Peter's : the biggest church in the world. It is in Rome. The tomb of St. Peter was built by Emperor Constantine. The construction of the dome was started in the 15th century and completed in the 17th century. The famous Italian artist, Michaelangelo, decorated it. *St. Paul's* : a big cathedral in London. Its construction was started in 1675 and completed in 1710. Its designer was Sir Christopher Wren. Portland stone—a kind of limestone available at Portland in Dorsetshire in England. The relative architectural merits of the two churches are not for a moment considered—No one is interested in comparing the architectural merits of the St. Peter's with those of the St. Paul's. Everybody admires the architectural beauties of each church independently, without any thought of comparing the two churches.

minarets : turrets of mosques. *mass* : size. *exigencies* : urgent needs, requirements.

unconscionably slender : unreasonably thin. *to make them feebly taper* : to make them taper in a feeble or very thin manner ; make them end in a narrow capillary-like shape.

Page 35. *clumsy* : ugly.

is marred : is spoiled. *elegance* : beauty. *at the best* : in the most favourable side. *classicism* : having the qualities of the classics or ancient works of art. Restraint, proportion, simplicity, decorum, etc., are the essential features of the classics. *intellectual restraint* : intelligent check or control. *exuberant fancy* : wild or excessive imagination. *one is struck by* : one is attracted by, *is composed* : is made. *formal elements* : ordinary things, common points. *design*. pattern. *the onion dome* : the onion-like dome. *recessed bays* : hollow divisions of walls between buttresses. *deficiency of fancy* : want of imagination, insufficient imaginative power. *contemporary* : living at the same time. *neo-classic style* : newly revived classic style. *High Renaissance period* : the 16th century when the artists were very busy producing works of art soon after the revival of learning in Europe. *Baroque period* : the period from the 16th century till the 18th century when the style of architecture underwent a gradual degeneration in Italy. *baroque* : grotesque. *apparent* : clearly seen. *component forms* : parts which make up the whole building. *hemispherical* : half spherical, half round. *colonnaded cylinder* : cylinder that had series of columns. *rounded riches* : perfect wealth. *apse* : arched or rounded recess at the end of a church. *porch* : the covered entrance to a house or building. *design* : type, model. *detached cylinders* : separate cylinders. *pediment* : triangular part at the top of the front of a building. *Palla-*

dio's Rotonda: a circular building at Vicenza. It was designed by Andrea Palladio (1518–1580).

Page 36. *Vicenza*: a town in Italy. *subtle*: ingeniously clever, inexplicable. *incomparably*: that which does not yield itself for comparison because of its superior quality. *prodigious*: marvellous. *judicious*: wise. *opulent*: abundant. *felicities*: pleasures. *copious*: abundant. *subordinated*: treated with less importance. *scheme*: plan, design. *decorative quality*: quality which decorates or beautifies.

Pietra dura: a kind of inlaid mosaic. (*mosaic*: a form of decoration in which pictures are made by fitting together differently coloured stones, marbles, glasses, etc. *neat in execution*: neat in construction. *extravagant costliness*: excessively costly. *arabesques*: style of decoration with intertwined leaves, etc.; decoration in colour. *bas reliefs*: shallow carvings on a background.

Page 37. *vacillates*: hovers. *floral decoration*: decoration in flowers. *passes my understanding*: I do not understand. *professes an ardent admiration*: admits that he has a strong love for. *ardent*: strong. *sprinkled with*: filled with. *the Imperial Mausoleum*: the Taj Mahal; *imperial*: royal, majestic. *mausoleum*: building erected as tomb and monument. *hierarchy of art*: the gradations or ranks of art. *perceive*: understand. *covers*: hides. *multitude of sins*: a large number of sins.

ANNOTATIONS

An. 1. Spenser's is the art of saying nothing, at length in rhyme and rumbling metre. The world admires; but I cannot. I wish I could. (P. 32.)

The passage is given from the essay, 'The Taj Mahal', written by Aldous Huxley.

Before saying that he does not admire the Taj Mahal, Aldous Huxley declares that often he disagrees with popular views on men and things. Whenever he is unable to admire what the rest of the world admires, he feels uneasy. He does not know whether he or the world is holding the wrong view. For example, Spenser is considered to be a great poet. Great poets like Milton, Wordsworth and Keats admired Spenser and were greatly influenced by his poetry. But Aldous Huxley is unable to take Spenser for a great poet. He thinks that Spenser is a virtuoso who is skilled in writing melodious rhymes and verses. But Huxley feels that Spenser's poetry lacks matter. According to him a great poet should write poetry on a great or serious theme in an attractive verse. Spenser is unfit to be called a great poet because he lacks sense though he writes excellent rhymes.

Spenser's artistic talent consists only in writing melodious verses with lovely rhymes. But he fails to write about serious matter. Though the world admires him, Huxley is not able to admire him. He wishes he were able to admire that poet.

Edmund Spenser (1512-1559) was an eminent poet of the Elizabethan period. His outstanding work is 'The Faerie Queene.'

The passage reveals the fact that Aldous Huxley is an original thinker and lover of independent judgment. Yet we disagree with his point of view. Though Spenser narrates stories in his poems, yet the manner or style in which he narrates them makes him a great poet. A great poet may write about a great subject or a trivial one. What matters more is the manner in which he writes about the subject.

Aldous Huxley goes on to say that he dislikes the Taj

Mahal just as he dislikes Spenser though the world has different opinions about the poet and the mausoleum.

An. 2. The average tourist is moved to greater raptures by St. Peter's than by his own St. Paul's (P. 34.)

The passage is given from the essay, 'The Taj Mahal', written by Aldous Huxley.

Pointing out the defects found in the Taj Mahal, Aldous Huxley says that people admire the mausoleum mainly because it was built at a great cost. The author tries to disillusion the people by referring to the cheap materials found inside the externally beautiful marble, etc. Beneath the marble some cheap stuff is kept. Yet the guides and the guardians of the Taj Mahal proudly say that the whole building is made up of marble only and refer to the costliness of the mausoleum in order to extract admiration from the visitors.

In this connection Aldous Huxley is led to think of the psychology of the people at large. Generally, people admire costly things. Thus, they admire the St. Peter's church in Rome more than the St. Paul's church in London. It is because the interior of the St. Peter's is made up of marble whereas the interior of the St. Paul's is made up of a kind of limestone, called, Portland stone. The construction of the Roman church took a far longer time than the construction of the English cathedral. Hence people admire the St. Peter's more than the St. Paul's. They do not care to compare the architectural beauties of the two churches. The author implies that the St. Paul's has more architectural beauties than the St. Peter's.

The average tourist: Huxley refers to any ordinary English tourist. *raptures*: excessive joy.

Aldous Huxley's examination and explanation of the popular views of the world are highly laudable.

An. 3. Its 'classicism' is the product not of intellectual restraint imposed on an exuberant fancy, but of an actual deficiency of fancy, a poverty of imagination. (P. 35.)

The passage is given from the essay, 'The Taj Mahal', written by Aldous Huxley.

After pointing out the defects in the minarets of the Taj Mahal, the author says that the building, taken as a whole, gives the impression that it has a dry and negative elegance. If it has a classic quality, that classicism is born out of a poverty of imagination, not out of judicial control over wild fancy.

By 'classicism' we mean the qualities that are found in the classics. Some of the important qualities of the classics are simplicity, proportion, restraint and decorum. These qualities can be obtained in a work of art by using the reasoning faculty to control imagination. The Taj Mahal gives the impression that its designer did not have the necessity to use his reason to control his wild imagination because, in truth, he had only poverty of imagination. Only if he had had a riotous imagination, he would have had to exercise his reason to control it and thereby get a classic touch for his work of art. But he did not have such a wild imagination and hence he could not make the Taj Mahal get the classic touch.

To be plain, the Taj Mahal has no classicism at all. Hence the author puts that word within inverted commas.

intellectual restraint : judicial check or control. *exuberant fancy* : wild imagination. *deficiency* : inadequacy,

shortage. *poverty of imagination* : poor or weak imaginative power.

There is irony in the passage.

An. 4. In this last respect Hindu ornament is decidedly superior to that employed by the later Moguls. (P. 36.)

The passage is given from the essay, 'The Taj Mahal' written by Aldous Huxley.

Comparing the architectural beauty of the Taj Mahal with the beauty of the Hindu architecture, the author says that the latter is better than the former. The Hindu architects have produced far better buildings than the Taj Mahal. The author has heard that the finest specimens of Hindu architecture can be seen in South India which he has not visited. Yet he has seen enough of the Hindu architecture in Rajputana. He is convinced that the Hindu architecture is superior to the Mohammedan architecture. The temples in Chitor are truly classic specimens of architecture. They are the products of rich and strong imagination which is judiciously controlled and exercised by the reasoning faculty. Their elegance is subtle and rich. The various elements constituting the architectural beauty of these temples are properly proportioned. These elements are many and they offer a pleasant contrast. The mouldings and the ornamental sculpture are abundant, but they are in keeping with the architectural plan. They contribute their mite to the beauty of the whole temple.

Aldous Huxley says that the Hindu ornament is superior to the ornament of the later Moghuls because the former contains proportion whereas the latter does not have it.

Ornament : that which adorns a thing or person ; here, it means the architecture which adorns a building which may be a temple or a mausoleum, or anything.

ESSAY

Give a critical account of Aldous Huxley's views on the Taj Mahal.

Originality is an essential mark of a great critic. Aldous Huxley has it and his essay on the Taj Mahal bears testimony to it. The whole world holds the view that the Taj Mahal is a rare piece of architecture. In challenging this popular view Aldous Huxley proves himself a bold, original and 'matter-of-fact' critic. Whether we agree with his opinions or not we admire his love for arts, his love for perfection in artistic productions and his courage in giving out his independent views on men and things.

It is generally held that the Taj Mahal is one of the seven wonders of the world. Some people go to the extent of believing that it is the most beautiful building in the world. Nature adorns it with the colours of the setting sun. The Jumna flows beside the Taj. The plains stretch to a far off distance from the Taj. The gardens around the mausoleum are full of turf, cypresses, palms and peepul trees. The grasshoppers, the owls and the coppersmiths make their music ceaselessly around the Taj Mahal. In spite of this natural background the Taj Mahal disappointed Aldous Huxley.

The author was disappointed in the Taj Mahal because he noticed several defects in it from the architectural point of view. He admits that he is very fond of architecture and the other decorative arts. Yet, he does not like the

expensive [and the picturesque works of art. The Taj Mahal is an expensive production. It is picturesque in many respects. It is milk-white because it is set in the midst of the dark cypresses. Its marbles are carved and filigreed with an inlay of precious stones. Even a picture of the smallest rose or poppy on the royal tombs is carved with several precious stones like onyx, agate and chrysolite on the wood of the cornel tree.

So the costliness of the Taj Mahal seems to be the main point of attraction for most of the people. But they are disappointed when they see the building because they discover that it is not so costly as they imagined. They discover that beneath the marbles some cheap materials have been used for the construction of the walls and other parts of the building. Of course, the guides and the guardians proudly tell the visitors that the Taj Mahal is built with marble and precious stones only.

From the architectural point of view the minarets are the ugliest part of the Taj Mahal. But some excuses may be given for the presence of such minarets. Considering the dimensions of the main building and the platform, the minarets had to be given only a limited mass between them. That mass had to be smaller than the Taj itself. They could have constructed four low but large buildings out of the limited mass. But religion demanded that the mausoleum should have minarets and hence the limited mass was converted into tall and thin minarets.

Aldous Huxley respects these reasons. But he points out a few defects in these minarets. He says that the minarets should not have been made to end in thin tapers. The component parts of the minarets should not have the black edges. Again, there was no need to surround the

shaft of the minaret with thick and ugly balconies which do not have proportion in their construction.

Though the main building does not have these defects, yet its elegance is a dry and negative kind of elegance. It seems to be the product of imperfect and insufficient imaginative power. Its component parts lack variety. The only variety lies in the fact that the main dome is like an onion while the flat wall-surface is divided into many rectangular bits. Compared with other buildings of architectural excellence, the Taj Mahal minimises our admiration for it still further. The component parts of the St. Paul's are larger in number than those of the Taj Mahal and they have proportion. It is true that the St. Paul's is bigger than the Taj Mahal and hence possesses a larger number of the component forms. But even if we compare the Taj with a smaller building like Palladio's Rotonda, we cannot help finding fault with the architectural design of the Taj Mahal. The elegance of the Rotonda is rich, subtle and various. But the elegance of the Taj is dry, poor and of a negative kind. The Rotonda has a larger number of the component forms than the Taj.

The Taj falls short of architectural perfection even when we compare it with the Hindu temples which are the products of a rich and copious imagination controlled by judicious intelligence. The temples at Chitor have a classic beauty. They have a rich and subtle elegance. The component forms of these temples are numerous and various. The mouldings and the ornamental sculpture are in keeping with the architectural design. But the 'pietra dura' work in the Taj and the floral decorations at its gate-way are dull and uninspiring.

In short, he, who has a strong admiration for the Taj

Mahal, will not be having any architectural touch-stone to judge the merit of the Taj. Compared with the rare productions of architecture, the Taj loses its glamour and does not claim to be the Everest among the productions of architecture.

CHAPTER 6

An Accident In A Coal-mine

(By Richard Llewellyn)

INTRODUCTION

Richard Llewellyn is a modern writer. After serving in the army for sometime, he entered the cine field. The present extract is taken from his novel, 'How Green was My Valley.'

NOTES

Page 38. *cage* : a frame that is used to lift up and lower down men and things. *swung* : moved. *stillness* : silence, calmness. *the other looked to be sound* : the other seemed to be in perfect order. *till the engineers gave a signal up to the surface* : till the engineers gave a signal to the workers to come up to the surface.

they had a good try : they had a good trial. *Cyfarther* : a prize-fighter. *Dai* : another prize-fighter. *props* : supports. *cogs* : the teeth of the cog-wheel.

Page 39 : *fright* : fear. *with fright chewing holes in me* : with great fear. *pick* : a tool used to break up stony ground, road, etc. *to smash through* : to pass through with great struggle. *dead weight of stone and clay* : the stone and clay found in the passage of the mine

acted as a dead weight for those men. *dead weight* : obstacle that hinders one's progress. *each time we strained to lever a bit of rock* : Whenever we struggled to lift up a bit of rock with the lever. *that some sign would be given that we were near* : i. e., they prayed to God to give them a hint or clue to show that they were very near to the place where Cyfartha or the hero's father might be lying. *low rumbles* : low sounds ; *shovel* : a kind of tool to shift earth. *when they were dropping* : when they were tired. *muck* : dirt. *held back* : hesitated, delayed. *to make our work a waste of time* : to make our work useless or fruitless. *the candles began to go* : the flames of the burning candles were about to die away. *scum of dust* : dust that rises to the surface of water. *mud to the calves* : there was mud upto the calves of their legs. 'calves' is the plural of 'calf' ; *calf* : the fleshy, back part of the human leg.

Page 40. *his mouth in a wide line of hate* : his mouth expressed his hatred, the wry movements of his mouth showed how much he was excited. *his eyes mad through shining black muck* : through the black dirt his eyes shone brightly and they expressed his mad anger. *stiffening us* : making our limbs stiff. *until life was only a dig.....and a crawl back again* : until their life inside the mine seemed to consist of only digging, pulling, carrying and dropping the earth, clay, stone and mud, and crawling here and there.

muscle screaming please to rest if only to straighten the shouting back, or to stretch the torn palms of the hands : their muscles, backs and torn palms began to ache and required some rest from toil. *burrowing* : digging, scooping. *only the sobs of his breath* : his breathing sounds resembled sobbing sounds when he was working. *to hitch*

his trews : to fasten his trousers. *trews* : a kind of large-sized trousers. *a shout that sent ants crawling up my head* : when I heard his shout, I felt as if ants were crawling up my head ; his shout dazed me.

Page 41 : *hit his hands together* : brought his hands together, closed his hands together in the act of praying. *fell on his knees* : knelt down. *Cyfartha is the blood of my heart* : Cyfartha is as beloved to me as my life or blood. *the stone above us was growing* : the mud and earth around the stone were falling away at each stroke of Dai and so the bare body of the stone was becoming more and more visible. *bloody near time too* : in a few minutes we shall meet Cyfartha. *with sharpness* : agrily. *tunnel* : underground passage.

Page 42. *to bruise* : to injure, to scratch. *slid back* : moved back by sliding. *hind man* : man standing behind. *chamber* : room.

Page 43 : *no heart to say more* : I had no heart to say more, I did not want to say anything more. *to ease him* : to give him ease or comfort. *bore down* : overthrew. *mightness* : strength. *counterpane* : bed.

Page 44 : *make good* : compensate. *she is content to let us bleed her* : she is willing to allow us to dig her. *with our clay* : with our bodies. *they were the hands of the earth that held him* : the stones, the bits of rocks, the mud and the clay are the hands of the Earth and these hands held the hero's father. *a brightness inside him* : joy in his heart. *I was filled with bitter pride* : I was filled with bitter sorrow over my father's condition; I felt proud because my father was bravely fighting to the last against the earth. *beacons* : lights,

Page 45: *to match his stride:* to adjust his pace. *bristles:* hair. *beetle:* a kind of insect. *he went easy:* he died in an easy and peaceful manner. *in my box:* in my coffin.

Page 46 : *Gwil:* the hero's father. *there is empty I am without you:* My life is empty and uninteresting without you.

ANNOTATIONS

An. 1. So she waits for us, and finding us, bears down, and bearing down, makes us part of her, flesh of her flesh, with our clay in place of the clay we thoughtlessly have shovelled away. (P. 44)

The passage is given from the lesson, 'An Accident In a Coal-Mine,' written by Richard LLewellyn.

When Huw discovered his father, Gwilym, immersed upto the neck in heaps of stones, mud and clay inside the mine, he felt greatly happy. He wanted to do something to enable his father breathe freely. Just then he thought of the relationship between the earth and the worker in the mine. The earth has patience to allow the men to go into her by digging her, making tunnels through her and hitting her with picks and shafts. If the men replace her flesh torn by their picks and other tools, she will willingly allow them to cut mines in her. But if the men make her weak, without replacing her flesh torn by their tools, she will be angry against them.

So she will wait for an opportunity to take revenge upon those men. When the proper time comes, she will come down upon them and crush them to death. By crushing them she will make their bodies which are made of clay to fill the place of her clay which has been removed by their tools.

To keep herself strong as before she will use their bodies and make them flesh of her flesh and bone of her bone.

finding us: finding us in the proper places to crush to death. *bears down*: crushes to death by coming down upon their heads. *our clay*: it is believed that our bodies are made up of clay. Clay is one of the component elements forming the body. Again, it is believed that God made the first man out of clay. *shovelled away*: threw away with a shovel.

The passage throws light on the imaginative power of Huw.

An. 2. "If I set foot in Chapel again, it will be in my box and knowing nothing of it. O, Gwil, Gwil, there is empty lam without you, my little one. Sweet love of my heart, there is empty." (P. 46.)

These are the words of Mrs. Gwilym Morgan in the lesson, 'An Accident In A Coal-Mine', written by Richard LLewellyn.

After the death of Gwilym Morgan, his wife told her son, Huw, that God could have taken away the life of her husband in a hundred other ways than the way in which He had caused his death. Gwilym Morgan had died inside the mine in an accident. When he had been scooping, loose earth, stones, mud and clay had come down upon him and caused fatal injuries. He had been immersed upto the neck in a heap of stones, dirt, and mud. He had been crushed as a beetle under a man's foot. Huw consoled his mother by saying that his father had met with an easy and peaceful death. Mrs. Gwilym admitted the fact and said that she also

had seen the manner of her husband's death. Then she observed that her husband had been a handsome man with small hands. He had been always ready to pay his debt to Nature.

She declared that she would never visit the Chapel unless it be in her coffin. After her death her body would be placed in the coffin and taken to the churchyard. She would not be conscious of her being taken to the Chapel in the coffin.

Then she invoked the soul of her husband and wailed that her life was empty without him.

The passage is colloquial. It brings out the sincere and intense love of the lady for her husband. *Chapel*: place of worship in a private house or cathedral.

ESSAY

How did the miners try to rescue Cyfartha and Gwilym Morgan from the mine?

The extract, 'An Accident In A Coal-Mine', taken from Richard LLeuwellyn's novel, 'How Green was My Valley', describes an accident in a coal-mine. It is a highly touching and pathetic description.

Gwilym Morgan was a superintendent of a coal-mine. The workers conducted a strike and put the pipes out of action. Gwilym, who did not like to join the strike, went into mine to set right the pipes. But he did not come out of the mine for a long time. So a rescue party, headed by Cyfartha, went into the mine to save Gwilym Morgan. Cyfartha, a prize-fighter, went far ahead of his followers. Huw, youngest son of Gwilym Morgan was also included in the rescue-squad.

The rescue party came down into the mine in a cage. They stopped the cage a little higher than the water-level in the mine. One of the two pumps was damaged. The other was in a sound condition. So they started to work on it till the engineers sent a signal ordering them to come up to the surface. The engineers said that the pipes were sending up the waters properly. They declared that a couple of men should have set right the pipes.

The workers thought that Cyfartha and some other man (Huw's father) should have done it. So they waded through the water to discover the two men and take them to the surface of the earth. Dai Bando, another prize-fighter, was leading the party now. They discovered that the roof of the mine had fallen and props had been shaken. The pressure of water had torn away the cogs. Dai wondered whether Cyfartha was buried in the fallen roof. Huw exclaimed whether his father was inside it. He saw that only his mother stood beside him. Dai ordered all the men to clear the mud and earth there. He himself did the work of three men. With a dry and trembling mouth Huw exercised his pick.

All of them prayed for the safety of the two missing men and at intervals cursed the stone and the clay which they had to remove. They had to pick and shovel carefully lest the soft roof would descend upon them. More men and more candles were sent for. They worked on steadily with water upto their waists and mud upto their calves. Dai's body was smeared with mud. He was throwing away the stones and then scooping in great anger and excitement. The air grew colder and colder. Their muscles and backs began to ache. Suddenly Dai Bando exclaimed in a loud whisper that Cyfartha's coat was seen in a hole. All the men

stopped working. For a moment they did not know whether they should clear the main or the stall road. Just then they heard Cyfartha's pick hitting on a rock in the stall road. Dai paid homage to God in gratitude. He took a pick and began to strike in the direction by which Cyfartha's signal came. He did not care for Gomer's warning to beware of the soft roof. He reposed his confidence in God and went ahead with his work. The manager came down to the men and ordered them to stop working. But Dai did not care for it. With a risky and strenuous effort he scooped till he caught sight of Cyfartha. He carried Cyfartha in his arms to the surface of the earth while the others gave way.

Huw learnt from Cyfartha that his father was lying a little away from the place where he himself had been lying. So Huw took his pick and went towards the place pointed out by Cyfartha. After picking, scooping and shovelling for sometime, Huw discovered his father. He was lying, caught in a clearance which the stone had not filled. He smiled at Huw. His head was resting on a rock. He was immersed upto his neck in a heap of stones. If Huw moved a step the roof would fall on both their heads. Gwilym also saw it. Huw crawled to him, removed the stone on which his head rested and placed the head on his own lap. Then he shouted to a miner to send supports. Huw tried to do something to enable his father to breathe freely. He prayed to God to save his father; but it was in vain. Gwilym's eyes were swelling, his mouth was wide open and his tongue was dry, thick, dusty, motionless and protruded like a stump. Blood oozed out of his mouth and nose. His head trembled for a while. He prayed to his ancestors. He was filled with an inward joy. He tried to adjust his head. Then he died.

Huw closed his father's eyes and jaws. Willie, a co-worker, observed with sorrow that the dead man had been

a 'good, little man.' Huw told Willie that they could move the stones now freely.

Haw's mother remarked that God could have taken away the life of her husband in a hundred other ways than the way in which He had taken away his life. Huw consoled her saying that his father had met with an easy and peaceful death. Then Mrs. Gwilym said that she would not go to the Chapel unless it be in a coffin after her death. Then she exclaimed that her life was empty without her husband.

CHAPTER 7

Old Jolyon's Peccadillo

(By John Galsworthy)

INTRODUCTION

John Galsworthy (1867-1932) is a writer of middle class life. His observations on life are thought-provoking. A few of his famous works are 'The Man of Property' 'Forsyte Saga', 'The Silver Spoon', etc.

The present extract is taken from 'The Man of Property.'

NOTES

Page 47. *old Jolyon*: an eighty-year old, wealthy tea-merchant and chairman of many companies. His only son had committed an offence against society and hence had become an outcast. So old Jolyon had disowned his son. But now he felt a longing to meet his outcast soon.

Peccadillo: a small or trivial offence against society.

Lord's: this famous cricket ground belongs to the M.C.C. (Marylebone Cricket Club) in St. John's Wood in London. *intention*: purpose, idea. *Hamilton Terrace*: the name of a locality in London. *hailing*: shouting (to stop.) *cab*: a carriage pulled by a horse. *Wistaria Avenue*: another part of London. *He had taken a resolution*: He had made up his mind to go and meet his outcast son. *June*: grand-daughter of old Jolyon. She was engaged to Philip Bosinney who was an architect. *He never asked her for her company*: He never invited her to visit him. *she left him stranded*: she left him and he was a lonely man in his house without a friend or relative to talk to. *With a parcel of servants*: with a host or group of servants. *not a soul to speak to*: not a person to speak to. *his Boards in recess*: Old Jolyon was the chairman of several Boards. But they were enjoying a vacation now. *recess*: vacation.

by himself: alone. *Roger*: one of the younger brothers of Old Jolyon. *hydropathy*: medical treatment by external and internal application of water. *hydropathic*: a place where he could have hydropathy. *new-fangled places*: quite new places, objectionably new-fashioned places. *humbug*: sham, nonsense.

With such formluas he clothed to himself the desolation of his spirit: ie, he clothed the desolation of his spirit to himself with such formulas—he concealed the loneliness of his spirit with such ideas. *formulas*: ideas, thoughts. *desolation*: loneliness. *clothed*: hid, concealed. *the lines down his face*: his wrinkles. *melancholy*: sorrow. *melancholy that sat so strangely on a face*: melancholy that was seen very strangely on a face. *that was wont to be*: that used to be, that was accustomed to be. *serene*: calm, unperturbed, *the golden light*: the light of the setting sun. *sprinkled*: spread here and there.

Page 48. *acacias*: trees growing in warm countries. *holding a revel*: making merry. *Forsyte*: Family name of Old Jolyon. *peculiar*: strange. *buff colour*: the colour of a buffalo. *implies*: means. *immunity*: freedom. *implies a long immunity from paint*: means that the house had not been painted for a long time. *a rustic approach*: an appearance of a village house. *bearing*: demeanour, appearance. *composed*: calm or peaceful. *massive head*: big head. *drooping*: hanging. *wings of white hair*: the white hair on his head were oscillating in the breeze just as the wings of a bird flutter when it flies in the air. *upright*: erect. *excessively large*: very big. *his glance firm*: he had a firm or serious look. *He had been driven into this*: he had been forced by circumstances to put on this serious and angry looks. *Mrs. Jolyon Foryste*: nee Hilmer who was a half-Austrian by birth. Old Jolyon's son, young Jolyon had run away with her after his wife's death and married her. *could not help twinkling*: was forced to twinkle. *twinkle*: close and open the eyes quickly. *toad*: repulsive person, disgusting person. *chintz*: cotton-cloth with colour-print. *pokey*: small and shabby. *making two ends meet*: spending within the income. *There was an air of making two ends meets about everything*: everything in the house gave him the impression that the people in the house were leading a hand to mouth existence. *distemper*: a method of painting on plaster without oil. *ceiling*: roof. *meandered*: passed in a winding manner. *crack-opening*.

Page 49. *he should hope the rent was under a hundred a year*: he had to suppose that the rent of the house would be below a hundred pounds per year. *French windows*: doors serving as doors and windows. *nervous gesture*: sign showing nervousness.

demonstrated: showed. *to perfection*: fully and precisely. *vitality of fibre*: strength of mind. *the core of*: the heart of. *core*: the hard part of something or the central part of something. *unostentatious*: simple, not showy. *they typified the essential individualism*: they represented their individual or independent temperament. *the natural isolation of his country's life*: Being an island England is isolated or separated from the rest of Europe. Hence the life of the English has an individuality of its own, not easily affected by the modes of life in the rest of Europe.

sniffed: smelled. *cynical mongrel*: suspicious dog of mixed breed. *offspring*: child. *liaison*: illicit connection. *poodle*: dog with long curling hair. *fox terrior*: dog with short hair. *had the nose for the unusual*: had an unusual nose. *wicker chair*: chair made of osier.

Jolly, the child of sin: Jolly was born to young Jolyon and nee Hilmer before they married each other. *Pudgy-faced*: With short, thick and fat face. *Tow-Coloured hair*: light hair. *dimple*: Small hollow.

Page 50: *Stubborn* unyielding. *amiability*: good-nature, agreeableness. *Holly the child of wedlock*: Holly was born to young Jolyon and nee Hilmer after their marriage. *Solemn Soul*: Serious person. *wistful*: longing, showing dissatisfaction. *things at large*: Things lying here and there freely. *a tail curled by Nature*: a tail bent by Nature. *haunted*: obsessed. *'daverdy'*: ugly. *smut-stained wall*: Sooty wall, dirt-stained wall.

regarded each other: looked at each other. *Peculiar scrutiny*: Strict examination. *resentments*: hatreds.

sustained the conversation: Kept up the conversation.

Page 51 : *a tempting of Providence* : an invitation to trouble, inviting trouble. *that little Party of the three generations* : Old Jolyon, Young Jolyon and Old Jolyon's grand children. *tranquilly* : peacefully, calmly. *furrowed face* : wrinkled face. *Patchily* : differently, in various ways. *mesmerized* : attracted; attracted as under the power of mesmerism. *rhythmically* : regularly as the rhythm of poetical or musical lines.

quaint : Strange. *revolutions* : changes. *Cyclic laws* : laws that repeat themselves as in cycles. *Youth* : Youthful emotions. *the round little limbs* : ie, of his grand children. *the treble tongues* : Three-fold voices, ie, the voice of the boy, the voice of the girl and the voice of the dog. *insistent tugging hands* : constantly pulling hands. *radiated* : emanated.

Page 52 : *malicious desire* : wicked desire. *to cut their enjoyment short* : to destroy their pleasure.

Page 53 : *ramshackle lot* : a set of rickety people. *basked crouching cat* : a crouching cat basked, ie, a cat that was in a crouching position on the wall, was warming itself in the sunlight. *to bask in the sunshine* : to warm oneself in the sunlight. *drowsy hum* : feeble noise. *the creepered trellis* : the metal-bars on which creeping plants are fastened. *everything but* : everything except. *gilded by the sun* : adorned or covered by the sun-light.

talking but little : talking only little. *Stanhope gate* : a locality in London. *billiard room* : room in which the game of billiards will be played. *drawing room* : reception room in a house.

Page 54.—*she gave Jo a bad time* : she quarrelled with Jo. *awful* : great, terrible. *erroneously* : wrongly. *prejudices* :

pre-conceived ideas. *shady histories*: vague, or doubtful, or sorrowful histories.

forsooth: no doubt, surely. *the chattering hags and Jackanapes*: the talkative old women and the talkative fellows. *hag*: ugly, old woman. *jackanape*: silly fellow. *had set themselves up*: had taken it upon themselves, had started. *his flesh and blood*: his son and grandchildren. *stumped*: planted. *to ostracize*: to outcast, to banish. *June and her dead mother*: June was the daughter of young Jolyon's first wife. *her dead mother*: young Jolyon's first wife. *with native perversity*: with natural obstinacy. *chef d' oeuvre*: the best. *no pluck*: no courage.

Page 55. *grave doubts*: serious doubts. *Soames*: son of James who was Old Jolyon's brother. *alluded to him*: referred to him. *non conformist*: Protestant dissenter. *the acknowledged wag*: the famous jovial man. *inimitably*: incomperably, in an unequalled fashion. *sleek*: over-anxious to please. *feigning sleep*: pretending to be asleep. *sneak-tell-tale*: mean and treacherous person. *slug*: lazy creature. *didn't care a pin about his master*: did not care for his master, Old Jolyon, even in the least.

relentless: merciless. *pursued his labours*: followed his work, did his duty. *he robbed his operations of the unseemliness of being carried on in his master's presence*: he showed his back to his master to hide the unpleasantness of doing his duties in his master's presence. *furtively*: stealthily. *to pore over the quantities of wine*: to stare at the quantities of wine. *decanter*: stoppered bottles in which wine is brought to the table.

Page 56. *old buffer*: old fellow. *tom-cat*: male cat. *tureen*: deep, covered dish for soup. *to usher*: to bring, to lead, to show in.

ANNOTATIONS

(1) Playful spirits alluded to him as: "Uncle Jolyon's Nonconformist"; George, the acknowledged wag, had named him: "Sankey". (P. 55)

The passage is given from the extract entitled, 'Old Jolyon's Peccadillo,' written by John Galsworthy.

When Old Jolyon returned home after his unpleasant visit to his son, he felt lonely and miserable. He went to the dining hall to wait for dinner. The evening paper had not yet come. He looked around the room and saw the picture 'group of Dutch fishing boats at sunset.' It did not please him now. He closed his eyes and pretended to be asleep.

His butler came in to set the table for dinner. He saw his master asleep. So he made the arrangements silently. He also had a beard and a moustache. His beard and moustache made Old Jolyon's household feel that he did not look like a butler. Some jovial people called him playfully as 'Uncle Jolyon's Nonconformist.' George, who was a well-known witty talker, had given him the nick-name, 'Sankey'

The physical appearance of the butler made him look like a Nonconformist. A nonconformist is a protestant dissenter. The butler's outward appearance itself was an index of his character. He did not have much respect for his master.

Playfulspirits: jovial talkers. *alluded to*: referred to. *the acknowledged wag*: the wellknown witty talker. 'Sankey' perhaps, this term means that the butler had a depressing demeanour.

(2) In this world people couldn't look for affection unless they paid for it. (P. 55)

Old Jolyon returned home after an unpleasant visit to his son. He felt lonely in his house. He went to the dinning room to wait for dinner. The evening paper had not yet come. The sight of the picture, 'group of Dutch fishing boats at sunset', did not please him. He resigned himself to his lonely lot in life. He closed his eyes for a while. His butler came in to lay the table for dinner. He thought that his master was asleep. So he arranged the things on the table noiselessly. He had a beard and a moustache which made him look like a nonconformist. Old Jolyon pretended to be asleep and yet watched the butler. The butler was a fat, silly and treacherous man. He cared for nothing. After doing his work haphazardly he would go to betting or women. He did not pay proper respect to his master.

Old Jolyon did not take his disrespectful attitude seriously. The master satisfied himself with the thought that the butler was not paid to care for him. In this world a man cannot expect affection from others unless he pays for it in some way or other. Perhaps, in the next world affection may be shown gratis.

Old Jolyon's—or, rather Galsworthy's—idea seems to be paradoxical. People are growing more and more materialistic in modern times. Hence they show affection towards one another only when they get some material benefit out of the act. Affection for the sake of affection is becoming rare.

ESSAY

Describe old Jolyon's visit to his son, or What was Old Jolyon's peccadillo? or Bring out Old Jolyon's character.

Old Jolyon was a descendant of the family of the Forsytes. He was a skilful businessman. He had established his name in the tea-business. His residence was at Stanhope gate. After a successful career as a businessman, he retired from active life and led a restful life with a big fortune. He was still the chairman of several boards of trades.

His only son, young Jolyon had committed a social offence by running away with a French Governess, nee Hilmer even when his first wife was alive. So Old Jolyon disowned his son. He spent most of his time in the company of his grand-daughter, June, who was the daughter of young Jolyon and his first wife. Young Jolyon married nee Hilmer and lived in a mean dwelling in Wistaria Avenue in St John's Wood. They became the parents of a son and a daughter.

When June attained the proper age, she was engaged to Philip Bosinney, an architect. So she began to spend most of her time with her betrothed lover and did not give her company to Old Jolyon. The old man felt lonely. There was no worthy person to speak to in his house. His Club was closed for cleaning. His Boards were in vacation. The City did not attract him. He hated sea-voyage and hotels. So he did not want to go abroad. Day after day he grew more and more melancholy.

One day he went to see a cricket match at the Lord's. In the after-noon he started to return home. On the way he changed his mind. He took a cab and came to Wistaria

Avenue in St. John's Wood. He got down in front of his son's house. It was a small house which had not been painted for a long time. With his big head, drooping moustache, white hairs and large top-hat he came to the doorstep and gave his card to the maid-servant. He took his seat in the small double drawing-room. When he looked around him, he saw signs of poverty everywhere. The whole place was shabby. Not a single article there was worth five pounds. He was ashamed that his son—a Forsyte—should live in such a place.

The maid-servant came to him and took him to the garden where he saw Young Jolyon, his wife, their two children and their dog, Balthasar, were sitting under a pear tree. With great courage and tranquillity Old Jolyon walked towards them and sat in a wicker chair. The dog sniffed round his trousers. The old man's grand-children stared at him because they had never seen so old a man. One of them was a young boy named, Jolly. He had been born to young Jolyon and nee Hilmer before their marriage. He had a thick face, light hair, a dimple in his chin and the eyes of a Forsyte. Though he looked stubborn, yet he was amiable. The other child was a girl named Holly. She was a legal child. Her skin was dark and her eyes were grey and wistful. The dog went on staring at the old man. Old Jolyon noticed that even the garden was poky.

Mrs. Jolyon, his daughter-in-law was thoroughly upset by the old man's sudden and unexpected visit. The colour of her face changed visibly and pathetically. She was filled with hatred and fear. She stared at the old man silently. Only her son, Jolly, was conversing with his grand-

father. He climbed upon his grandfather's knee. Holly also tried to do the same.

Suddenly Mrs. Jolyon got up and went into the house. Young Jolyon followed her in a minute. Old Jolyon grew more and more affectionate towards his grand-children. They seemed to replace June in his mind. He felt young and his heart became softened. The chuckling laughter, the pulls and the touches of the soft limbs of his grand-children gave him great pleasure.

Soon Young Jolyon came back and ordered his children to go in for tea. Then he told his father that his wife was very much upset by the old man's unexpected visit. The father observed that his son's house was a nice little house. He asked the son whether the latter had taken a lease of it. The son nodded his head. The father said that he did not like the son's neighbours because they seemed to be a set of rickety or poor people. The son replied bitterly that they were a ramshackle lot. After a long silence Old Jolyon said that he ought not to have come there. But his utter loneliness had urged him to visit his son. After a few more minutes he took leave of his son and walked away. Nothing was said about his further visits to his son. He could not help comparing his son's mean abode with his mansion which was full of modern amenities.

Visiting the ex-communicated son was the peccadillo committed by Old Jolyon. Now he was angry against the society that had ex-communicated his son and his grand-son. After returning home he went to the dining hall to wait for dinner. He felt more lonely than before. Neither the picture-collection nor anything else in the room pleased him. He closed his eyes for a while. The butler entered the room to set the table for dinner. Old Jolyon pretended to be asleep to watch the butler's work. Thinking that his

master was asleep, the butler arranged the things on the table silently. He was a treacherous rogue who did not have much respect for his master. Old Jolyon knew it. He contented himself with the thought that the butler was not paid to show affection for him. After placing the dinner on the table, the butler said in a loud voice: 'Dinner is on the table, sir!' Old Jolyon slowly got up and went to have his dinner.

CHAPTER 8

A Sleep-Walking

(By *Thomas Hardy*)

INTRODUCTION

Thomas Hardy (1840–1928) was a poet and novelist. Some of his famous works are:

'Far From the Madding Crowd'

'Tess of the d'Urbervilles'

'The Return of the Native'

'The Mayor of Casterbridge'

'The Woodlanders'

'Jude the Obscure'

'The Dynasts.'

It is generally thought that Hardy is a pessimist because he portrays mainly the dark side of life.

The present extract is taken from the novel, 'Tess Of the d'Urbervilles.' Tess was the beautiful daughter of a farmer. She was seduced by a young lord. Later she went to work in a dairy farm that was forty miles away from her house. There a young man, named, Angel Clare, fell in love with her and married her. On the wedding night she

confessed her past sin to him. Angel Clare decided to desert her and divorce her. Under the stress of his thoughts he began to walk in his sleep.

NOTES

Page 57. *the valley of the From:* this valley is in Wessex. *a slight creak:* a gentle creaking noise. *mansion:* palatial and stately house. *the d'Urbervilles:* an ancient baronial family. Tess's father thought that he was the descendant of that family. But, actually, his family name was Durbeyfield. *the upper chamber:* the room upstairs. *curiously careful tread:* strangely careful walk. *in his shirt and trousers:* in his night dress. Apparently he was not going out of the house. *her first flush of joy:* the abundant joy that she got at first. *perceived:* saw, understood. *his eyes were fixed in an unnatural stare on vacancy:* he stared in a strange and vacant manner. *Clare:* Angel Clare, husband of Tess. *feats:* heroic acts. *such as he had done:the man who had insulted her:* Before their marriage Tess and Angel Clare visited a town on the Christmas Eve. In an inn a stranger recognized her as Durbeyfield's daughter. She shrank from him in fear. Angel thought that the stranger had insulted her and so struck him on the chin. *mental distress:* mental worries. *had wrought him into:* had brought him into. *somnambulistic state:* walking, talking or doing something while sleeping.

Page 58. *fixedly regarding her:* staring at her. *unmeasurable woe:* deep sorrow. *enclosed her in his arms:* took her in his arms. *shroud:* white cloth in which a dead body is covered. *sheet:* piece of cloth. *endearment:* love. *withheld:* held back, hidden. *so severely:* so strictly. *in-*

expressibly: greatly, immensely. *forlorn*: pitiable. *hungry heart*: eager heart; heart that was eager to hear loving words. *weary life*: tired or exhausted life. *in absolute stillness*: in utter silence and motionlessness. *scarcely*: never. *venturing*: daring. *suffered*: allowed. *to be borne out*: to be carried out. *landing*: platform at the head of the staircase.

He paused in his labours: he stopped in his movements. *banister*: post supporting the handrail of the staircase. *self-solicitude*: self-concern. *extinction*: disappearance, exhaustion. *possibly for always*: possibly forever. *precarious*: risky, uncertain. *be dashed to pieces*: be destroyed, be killed. *took advantage of*: used. *imprint*: stamp. *scorned*: hated. *clasped*: held, seized. *creak*: noise.

Page 59: *slid back the door-bar*: opened the door-bar. *ultimate intention*: final aim. *she had not yet divined*: she had not yet foreseen or predicted. *conjecturing*: guessing, speculating. *her whole being*: her whole body and soul. *as he should choose*: as he liked. *hovering terror*: looming fear. *to arrogate*: to claim unduly. *that Sunday morning*: Before their marriage Angel happened to carry Tess and three other dairy maids across a swollen stream on their way to the Church. *could hardly admit*: could not admit. *proceeding several places*: passing over several places. *adjoining*: nearby. *at length*: at last. *stood still*: stood silently and quietly. *brink*: bank. *serpentineing*: moving as a serpent or snake, ie, in a wave-like manner. *looping*: staying in the shape of loops. *re-embodiment themselves as a broad main stream*: forming the stream again; comprising the stream again. *a general confluence*: a general meeting of waters; here, the meeting of the streamlets. *voluminous*: big. *the speeding current*: the current of water running fast. *a giddy pathway*: a pathway that would make the walkers on it feel giddy.

Page 60 : *steady heads* : courageous men, strong-minded people. *as a feat in balancing* : as a heroic performance in balancing themselves on the plank just as the rope-dancers balance themselves on the rope. *had possibly observed* : had, perhaps, seen it. *mounted* : climbed up, stepped on. *advanced along it* : moved forward along the plank. *easy of accomplishment* : easy to do, easy for execution, *if he would* : if he wanted. *to lead severed lives* : to lead separate lives. *swift stream* : fast-moving stream. *gyrated* : circled or whirled. *distorting* : twisting. *froth* : foam. *intercepted* : impeded, obstructed. *aversion* : hatred. *to be contemplated* : to be thought of. *transient* : temporary, evanescent.

The impulse stirred in her : the sudden emotion or thought urged her. *yet she dared not indulge it* : yet she did not dare do it. *that would have precipitated them* : that would have made them fall straight or directly. *gulf* : river. *tamper* : meddle. *choir* : chancel or eastern part of a church. *with a turn for* : with a love for. *grim* : stern, merciless. *was accustomed to* : used to.

Page 61 : *desired end* : desired purpose. *end* : aim. purpose. *were attained* : were achieved. *slumber* : sleep. *exhaustion* : fatigue, tiresomeness. *the deep dead slumber of exhaustion* : the deep sleep caused by utter fatigue. *log* : piece of wood. *spurt* : bursting. *coffin* : box for keeping the dead body. *left to himself* : left alone. *be chilled to certain death* : become so chilled as to die surely ; exposure to chill weather would cause sure death. *certain death* : sure death. *mortify him* : afflict or worry him. *his folly* : his foolishness in carrying her from the bed-room to that place. *her stone confine* : the stone-coffin in which she was confined by him. *indispensable* : necessary. *shiver* : tremble. *the sheet being but a poor protection* : the bed-sheet being only a poor

covering. *in a measure*: to a certain extent. *that beatific interval*: that blessed time, that happy time.

it occurred to her: an idea came to her, she thought. *as she could summon*: as she could gather. *unresistingly*: without resisting or opposing. *acquiesced*: yielded, agreed: *fancied*: imagined. *bare*: naked without sandals. *induced*: urged, persuaded.

ANNOTATIONS

(1) If he had entered with a pistol in his hand, he would scarcely have disturbed her trust in his protectiveness. (P. 57)

The passage is given from the extract, 'A Sleep-Waking' from the novel, 'Tess of the d'Urbervilles', written by Thomas Hardy.

Tess and Angel Clare were sleeping upstairs. She had confessed her sin to her husband and he had said that he would disown her as his wife. Under the stress of mental excitement Clare began to walk in sleep. On hearing the creaking noise of the staircase she awoke. She saw Clare in his night dress. He started with vacant looks. The door of the bed-room was open. When Clare reached the middle of the room he exclaimed sadly: 'Dead! dead! dead!' He did not terrify her by his somnambulism.

Even if he had entered the room with a pistol in his hand, Tess would not have been shocked or terrified. So great was her belief in his protective attitude towards her.

The passage reveals the great confidence that Tess reposed in her husband's protection of her safety.

He would scarcely have disturbed her trust—he would not have disturbed her confidence.

(2) The words of endearment, withheld so severely in his waking hours, were inexpressibly sweet to her forlorn and hungry heart. (P. 58)

The passage is given for annotation from the lesson, 'A Sleep-Walking', written by Thomas Hardy.

Angel Clare was mentally upset after hearing Tess's confession of her past transgression. That night he started walking in sleep. Tess heard a creaking noise and woke up from her sleep. She saw her husband in his night dress. He was looking vacantly. He muttered the words : 'Dead ! dead ! dead ! ' He came near to her bed and bending over her, murmured the same words. He stared at her with great sorrow for a few minutes. Then he rolled her in the bed-sheet and gently and carefully carried her across the room. As he carried her thus, he murmured : ' My poor, poor Tess —my dearest, darling Tess ! So sweet, so good, so true !'

These words of affection were sweet to her. Her pitiable and hungry heart yearned to hear such loving interjections. In the daytime, or when Clare was awake, he would never have spoken those words expressive of his hidden love for her. Deliberately he would have kept his tongue under check and would not have given utterance to his love.

Tess, who had been leading a miserable life after the loss of her virginity in her past life, was anxious to hear the words of love from her husband.

The passage is full of pathos.

An. 3. His last half-hour with her would have been a loving one, while if they lived till he awoke, his daytime aversion would return, and this hour would remain to be contemplated only as a transient dream. (P. 60.)

The passage is given from the lesson, 'A Sleep-Walking', written by Thomas Hardy.

Clare carried Tess in his arms in his sleep. Carrying her in his arms he came downstairs, walked out of the house and came to a big river. There was a narrow foot bridge across it. Clare began to walk along the bridge which did not have the handrail. Tess wondered whether he was going to drown her. She preferred death by drowning to living a separate life because he was going to desert her on the following day. For a moment she thought that both of them might fall down into the river and die. If they died so, nobody would blame her, nor him for having married her.

Now he was carrying her in his arms with affection. If they were to die by drowning, the last half-hour of their life would have been a happy time for her. If they lived till he awoke from his sleep, his hatred for her would come back to him. In that case, the half-hour during which he had been carrying her in his arms, would become as vague and transient as a dream.

aversion : hatred. *his day time aversion*: his hatred for her during his waking hours. He would hate her for her past transgression. *transient*: evanescent.

ESSAY

Describe the activities of Angel Clare during his sleep-walking.

It was one o'clock in the night. Tess was sleeping upstairs. A slight creaking noise in the stair-case awakened her from her sleep. She saw that the door of the bed-room was open. Her husband, Angel Clare, was slowly entering

the room in his night dress. He had vacant looks. Her joy on seeing him vanished when she saw his vacant looks. When he came to the middle of the room, he stopped and sadly exclaimed: 'Dead! dead! dead!' Tess was not terrified at his somnambulism because she had a firm belief that he would always protect her.

He came near to her and bending over her, he whispered: 'Dead! dead! dead!' He stared at her for a while. Then he rolled her in the bed-sheet. Slowly and carefully he lifted her up and carried her across the room murmuring: 'My Poor, poor Tess—my dearest, darling Tess! So sweet, so good, so true!' These words revealed his hidden love for her and sent her into raptures. So she did not protest against his action. She just wondered what he was going to do with her. At the landing he exclaimed: 'My wife — dead, dead!' He stopped for a moment to lean against the banister with his burden. She wondered, not feared, whether he would throw her down the stair-case. She felt it desirable that both should fall down and be killed.

He kissed her lips, which he hated in the day-time, and descended the stair. The creak of the staircase did not awaken him. When he reached the ground floor, he opened the door with one hand and went out. He lifted her up against his shoulder to carry her with greater ease. Tess did not know what his intention was. She was happy because he was owning her now as his wife and property. Perhaps he was remembering the day when he had carried Tess and three other dairymaids across a swollen stream and helped them to go to the church. Now he moved towards the bank of a river. There was a narrow foot bridge across the river. Its handrail had been washed away by the autumn floods. The river was deep and the current was strong be-

low the bridge. Clare walked along the bridge. Tess wondered, but did not fear, whether he was going to drown her. She would prefer death to separation from her husband. He would part from her forever on the following day. For a moment she felt that both should fall into the river and die. In that case the last half-hour of their life would have been happy and they would escape public shame and blame. The next moment she thought that she should not wish for the death of her husband.

They reached the Abbey Grounds on the other side of the river. Clare carried Tess into the choir of the Abbey-church and placed her in the empty stone coffin of an abbot. He kissed her lips again and then lay fast asleep on the ground beside the coffin.

Tess realized that he should not expose himself to that chill weather for too long. If he were left there alone till the morning, he would surely die of chillness. If she roused him, he might get back his hatred for her. She shook him gently. But he did not awake. She herself was trembling in the cold. For five minutes she tried in vain to wake him up. Then she got an idea. She wanted to try to persuade him to return home. She whispered in his ear: 'Let us walk on; darling.' He yielded. Perhaps her words made him dream that she was an angel leading him to Heaven. She led him by the arm towards their house. Her feet were bare. Stones hurt her feet. When they reached the house, she made him lie down on a sofa and covered his body with a sheet. She lighted a temporary fire to warm his body. As a result of physical and mental fatigue, he fell into a deep sleep.

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CHAPTER 9

One Perfect Act

(By Pyarelal)

INTRODUCTION

Pyarelal was the private secretary of Gandhi. The extract, 'One Perfect Act', is taken from his work, 'Mahatma Gandhi—The Last Phase.'

NOTES

Page 63. *the fateful Friday the 30th January, 1948:* the day on which Gandhi was shot dead by Ghotse in the prayer meeting. *ascribed:* attributed. *the trivial lapse:* the petty mistake. *short-coming:* weakness. *pallet:* straw bed.

after his fast: Gandhi undertook a fast on the 13th January, 1948, to restore communal harmony in Delhi. He broke the fast on 18—1—1948. *nap:* short sleep. *Kishorelal Mashruwala:* a senior member of Sevagram Ashram. *had got mislaid:* had been placed in the wrong place. *indefinite:* uncertain. *my pledge:* my vow, my promise. *done:* i.e. achieved communal harmony.

Page 64. *vigilant:* watchful. *paced:* walked. *lozenges.* tablets of medicine. *clove:* nail-shaped dried bud of a tree in tropical country. *to allay:* to assuage, to reduce the pain of. *had run out:* had been exhausted. *Manu:* Gandhi's grand-daughter. *constitutional:* walk taken as a healthy exercise. *presently:* soon. *at hand.* readily available. *Testament:* will. *in the light of:* on the basis of, according to. *Noakhali:* a town in East Pakistan. In this place the Hindu minority were tortured by the Muslim majority.

Page 65. *are feeling nervous*: are afraid. *I maintain*: I declare. *abundance*: plenty. *mention*: say. *tubers*: the swellings formed on the roots of some plants eg. potato. *need not go about with a beggar's bowl*: need not beg. *to husband*: to economize, to be thrifty in spending, to save. *twitted*: taunted, teased. *weak physiques*: weak bodies. *in a soldierly way*: in a brave and disciplined way. *to cope with*: to keep level with, to manage, to struggle successfully with. *at hand*: easily available. *unvarying*: unchanging. *directive*: guidance, instruction. *assignment*: work. *difficulty of execution*: difficulty in doing a work. *Precisely*: exactly. *kit*: luggage. *Salt March: to Dandi*: Gandhi started the Civil Disobedience Movement in 1930 to make the government repeal the salt laws. On 6--4--1930 he went from Sabar-mati Ashram to Dandi on the sea-coast to make salt and start the movement. *exercise in Bengali writing*: Gandhi had started learning Bengali during one of his visits to Bengal. *aloes*: purgative drug got from the juice of the aloe plants. *while at it*: while he was feeding himself.

Page 66. *Dr. Mookerjee*: Dr. Shyama Prasad Mookerjee, former Vice Chancellor of the Calcutta university. *in the event of*: in the case of. *the two Dominions*: India and Pakistan. *concentration camps*: accommodation or camp in which political prisoners are kept. *plight*: sad condition. *had scribbled*: had written. *at large*: at liberty, free. *comes in the course of*: comes in the way of, intervenes obstructs. *mission*: sacred or important task. *embrace it*: welcome it. *undeterred by*: not discouraged by, undisturbed by, unaffected by. *be-fall*: happen to.

casualties: mishaps. unpleasant happenings. *battalions*: big armies. *wiped out*: destroyed, killed. *in armed warfare*: in a war in which war weapons are used.

Page 67 : *at his bidding* : on his order. *he proceeded* : he said. *to shed the fear of death* : to give up the fear of death. *to steal into* : to get silently into, to enter noiselessly. *diligence* : hard work, steady effort. *the gain has outweighed the loss* : the gain is greater than the loss.

bring home to them : explain to them. *beating about the bush* ! : talking about a subject in a round about manner.

A meaty-mouthed approach : A euphemistic approach, a mild talk instead of a blunt talk. *your words will go home* : your words will be understood by them to the letter. *frank admission* : plain confession.

Page 68 : *it struck me* : I felt it. *dored off* : slept away. *to play up the differences* : to increase the misunderstanding. *running down the latter* : speaking ill of Sardar Patel. *the former* : Nehru.

the Delhi Maulanas : the Muslim leaders from Delhi. *the interval* : i. e. before he left for Sevagram and Pakistan. *to assess* : to ascertain. *implementation* : execution. *pledges* : promises. *has decreed* : has ordained.

Page 69 : *a wire* : a telegram. *recommenced* : started again. *repaired with* : went with. *indispensable* : necessary. *disastrous* : would produce disaster or ruin. *post-prayer speech* : after-prayer speech.

Page 70 : *till he had finally laid the spectre of disunity* : till he had finally removed the ghost of disunity. *spectre* : ghost. *Abba* : wife of Gandhi's grandson. *the Sardar had still not finished* : Sardar Patel had not yet finished his talk with Gandhi. *sidgety* : restless. *desperate* : wild. *predicament* : awkward or unpleasant situation. *ractfully* :

cleverly. *intervened* : interrupted. *tear myself away* : go away necessarily. *to relish* : to enjoy. *rejoin* : retort.

Page 71. *a tacit compact* : a silent or implied agreement. *his 'sticks'* : Abha and Manu. *elbowed his way* : made his way by force. *obedience* : bow 'Namaskara'. *point-blank* : abruptly, directly and straight. *He was still on his legs* : he was still able to stand without support.

ANNOTATIONS

1. "If I could be said to have 'done' in Delhi, it might not be necessary for me to be here to keep my pledge (of 'do or die')- But that is for the people here to judge. The question will perhaps be decided tomorrow." (p. 63)

The passage is given from the lesson, 'One Perfect Act', written by Pyarelal. It is a quotation from Gandhi's letter to Kishorlal Mashruwala.

On the day of his murder, Gandhi rose from his bed at 3-30 a.m. as usual. At 4-45 a.m. he took hot water, honey, lemon juice and orange juice. Then he had a nap. When he woke up, he asked for his file containing letters. He had written a letter in Gujarati to Kishorlal Mashruwala, but had not posted it. He searched for it and gave it for despatch. In the letter he stated that he had written to Shankaranji whose daughter had died. He was not sure when exactly he would go to Sevagram.

Kishorlal had said that Gandhi had brought about communal harmony in Delhi. If that were true there would be no need for him to be there to keep up his vow of 'do or die'. The people of Delhi would judge whether he had succeeded in effecting the communal harmony between the

Hindus and the Muslims. It would he decided on the following day.

Gandhi's words in the letter contained a dramatic irony because on the following day he was shot dead by Ghotse, a communalist. The letter was dated 29th January 1948. On 30th January, 1948, Gandhi was murdered.

2. "Who knows what is going to happen before night fall or even whether I shall be alive?" he said to Manu, and then added: "If at night I am still alive you can easily prepare some then." (p. 64)

The passage for annotation is given from the lesson, 'One Perfect Act', written by Pyarelal.

On the day of his assassination Gandhi did not feel well enough to go out for his morning walk. So he paced up and down in his own room. He used to take palm-jaggery lozenges with powdered clovers to get relief from his cough. The clove powder had been exhausted. So Manu, his grand-daughter, told him that she would prepare some clove powder first and then join him in his walking exercise. She added that if she did not prepare the clove powder then, Gandhi would not get it when it was badly needed. Gandhi did not want anyone to postpone his or her duty on any ground. He did not like Manu to postpone her walking exercise.

So he told her that no one knew what was going to happen before the coming of the night. No one knew whether he (Gandhi) would be alive. If he were alive till night, then Manu could prepare some clove powder in the night.

Gandhi's words to Manu seemed to possess a prophetic touch. He was not alive on that night. He was shot dead by Ghotse at about 5 p.m. He did not know that he was going to die on that day. Yet he had a philosophical resignation and a readiness to pay up his ghost at any time. So his words to Manu were full of irony unknown to Gandhi himself.

3. "Tell them to come after prayer. I shall then see them—if I am alive." (p. 70)

The passage is given from the lesson, 'One Perfect Act', written by Pyarelal.

On the day of the assassination of Gandhi, Sardar Patel and his daughter came to Gandhi in the afternoon. They had a long conversation. When the prayer-time approached, Gandhi rose to go to the prayer-ground. On the way to the prayer-ground a servant told him that two workers from Kathiawad had asked for an appointment with him.

Gandhi asked the servant to tell the workers that they could meet him after his prayer was over. He added that he would see those two men after the prayer if he were alive then.

The passage reveals the great importance that Gandhi attached to prayer. Besides, it contains irony. On that day, consciously or unconsciously, Gandhi was repeatedly saying to everyone that he would do this or that *if he were alive till the night*. We wonder whether he anticipated his death on that day.

ESSAY

Describe the activities of Gandhi on the day of his assassination.

On Friday, the 30th January, 1948, Gandhi woke up from his bed at 3-30 a.m. as usual. One of his followers had not got up for prayer. He blamed himself for it. After the morning prayer he completed writing down his views on the reorganization of the Congress. At 4-45 a.m. he took hot water, honey and lemon juice. An hour later he took sixteen ounces of orange juice. Then he had a nap. When he woke up, he examined the file containing letters. He had written a letter in Gujarati to Kishorlal Mashruwala on the previous day, but had not posted it. He picked it up from the file and gave it to be despatched. In that letter he stated that he had written a letter to Shankaranji whose daughter had died. Then he stated that he did not know when exactly he would be able to leave for Sevagram. Kishorlal had said that Gandhi had succeeded in bringing about communal harmony in Delhi. If that were true, there would be no need for him to stay on in Delhi to keep up his vow of 'do or die'. On the following day the people would judge whether he had succeeded in effecting the harmony or not.

He wrote a note of condolence to a co-worker whose daughter, Sulochana, had passed away. He consoled the bereaved by saying that death was only a true friend. Only the body dies, but the soul is immortal. Sulochana had gone away with her failings, leaving behind the good in her.

Gandhi was not well and so he did not go out for his morning walk. He paced up and down in his own room to give exercise to his body. He used to take palm-jaggery

lozenges with clove-powder to get relief from his cough. The clove-powder had been exhausted. So Manu, his grand-daughter, wanted to prepare the powder first and then join him in the walking exercise. Gandhi did not want her to postpone her duty. So he told her that no one knew what was going to happen before nightfall. No one could say whether Gandhi would be alive till the night. If he were alive in the night, she could prepare some clove powder. There was irony in his words and neither he nor the others knew it.

Then Gandhi came to Pyarelal's room and gave him his note on the new constitution for the Congress. He asked Pyarelal to read it and fill the gaps if there were gaps in it. Besides, he asked Pyarelal to prepare a note on the basis of his experiences in Noakhali on how to tackle the food-crisis in Madras. He said that Madras is full of coconut, palm, groundnut, banana and different kinds of roots and tubers. If the people of Madras were thrifty they need not get panicky over the food-scarcity.

Then he had his bath. After the bath he looked very much refreshed. He made fun of the Ashram girls for having weak bodies. He was told that a woman of Sevagram had missed the train as there had been no conveyance available and so she had not returned to Sevagram. At once Gandhi asked them why the woman had not walked to the station. He always insisted upon observing punctuality at any cost. During one of his tours in South India the transports had run short of petrol and he had walked thirteen miles to reach the nearest railway station with his files and kit so that he might be punctual.

His weight was taken and it was 109 lbs. After doing his daily exercise in Bengali writing he took his meal at

9-30 a.m. While eating, he read through the additions and alterations which Pyarelal had introduced into his draft on the new Constitution of the Congress. Then Pyarelal gave him the latest news from Noakhali. Pyarelal had asked him on the previous day what would happen to the Hindus in Noakhali if India and Pakistan indulged in a war over the Kashmir issue. The Hindus in Noakhali were banking on Gandhi's words. If Gandhi and his followers were put in concentration camps what would happen in Noakhali? The Hindu women would be dishonoured by the enemies. So it would be advisable to plan for their evacuation. Gandhi replied that even if death came in the way of Pyarelal's non-violent mission, he should welcome it. If Pyarelal were imprisoned, he should fast unto death without caring for what would happen to the women. Whether he was inside the prison or outside, he could do nothing. Till the proper time came the women in Noakhali should look after themselves. Then Gandhi paid a tribute to the service rendered by Pyarelal in Noakhali. Pyarelal asked him what they should do if the government in Noakhali did not take action against notorious ring-leaders. Gandhi said that they should meet the ring-leaders themselves without fear and anger and tell them plainly about their wickedness. When Pyarelal sought his permission to go to Noakhali on that day itself, Gandhi asked him to wait till he himself left for Wardha, i.e., till the 2nd February, 1948. It was surprising that Gandhi, who never recommended delay in the discharge of one's duty asked Pyarelal to postpone his visit to Noakhali.

At 10-39 a. m. he relaxed on his cot. When he woke up, Sudhir Ghosh, who had returned from Hyderabad, read out a cutting from the 'Times' of London and a letter from an English friend. They said that Sardar Patel was a

communalist. They feigned to praise Nehru. Gandhi said that he was aware of such foreign propaganda. He had discussed it in one of his speeches. In the afternoon the Muslim leaders of Delhi visited him. He told them that if he did not return to Sevagram on the fixed date, his plans would be upset. The Muslim leaders said that they did not want to interfere with his plans. They declared that they knew that he would be working for them wherever he was. They wanted to know whether he would return to Delhi from Sevagram before the 14th February. Gandhi replied that he hoped so. But if God had decreed otherwise, he was not to blame. They asked him whether a wire could be sent to Sevagram announcing the date of his arrival there. He answered that it would be a waste of money. He would announce the date during his prayer address. The people in Sevagram would see it in papers. At 1-30 p.m. a journalist asked him whether he would return to Sevagram on the 1st of February according to the reports in the newspapers. He answered that the papers had announced that Gandhi would be going on the 1st. and he did not know which Gandhi would be going there on the 1st.

Then he had his abdominal mud-pack. Dr. De Silva and his daughter from Ceylon called on him. Then came a French photographer and Margaret Bourke-White of the magazine, 'Life'. At about 3 p.m. Sardar Patel and his daughter came to see him. He took them to his room and had a talk with them for an hour. He told Patel that both Nehru and Patel should remain in the cabinet. He would talk about it in the meeting after the prayer. Nehru would be meeting him after the prayer. He would discuss it with him also. If necessary he would postpone his visit to Sevagram in order to cement the differences between Nehru and Patel.

At 4-30 p.m. Abha, wife of his grandson, brought his evening meal. Patel had not yet finished his talk with him. Abha grew uneasy. She drew his watch and held it before him so that he might note that the time for prayer was near-
ing. Patel's daughter saw Abha's uneasiness and put an end to the talk between the two men. When Gandhi moved towards the prayer-ground, he was told that two workers from Kathiawad wanted to meet him. He asked the servant to tell them that he would meet them after the prayer if he were alive.

His hands rested on the shoulders of Manu and Abha. He joked with them as he walked. Abha said that his watch would be angry with him since he had not looked at it. He said that he need not look at it when he had the two ladies as his time-keepers. Abha retorted that he had not looked even at his time-keepers. He laughed in answer. As he neared the dais, he said that he was late by ten minutes and he hated being late.

The crowd made way for him. As he lifted up his hands to greet them, a man forced his way through the crowd. Manu tried to stop him by catching hold of his hand. But he pushed her away and pretending to make an obeisance, shot at Gandhi three times with his pistol. The last words of Gandhi were 'Rama ! Rama !'

CHAPTER 10

Garibaldi And Anita

(By G. M. Trevelyan)

INTRODUCTION

G. M. Trevelyan is one of the outstanding historians of the modern times. Some of his famous works are:—

‘England Under the Stuarts’, ‘Garibaldi’s Defence of the Roman Republic’, ‘Garibaldi And the Thousand’, ‘Garibaldi And the Making Of Italy’, ‘History of England’, and ‘English Social History.’

The extract prescribed for our study is from ‘Garibaldi’s Defence of the Roman Republic’.

Giuseppe Garibaldi (1807—1882) was a great patriot of Italy. In his youth he became a follower of the famous political reformer, Mazzini, who started a movement called, ‘Young Italy Movement’. Garibaldi took part in the rebellion which turned out to be a failure. He was forced to run away from Italy. He went to South America and spent twelve years there (1836—1848). There he led a wild life and there he actively supported the territories which were trying to become independent republics. During one of his rebellious movements in South America he came into contact with Anita.

NOTES

Page 72. *It was part of Italy’s good luck in Garibaldi :* Italy was lucky because Garibaldi was not killed either by his overwork or by a bullet in war. *thanks to: owing to.*

splendid physique: healthy body. *singular fortune*: strange luck. *the thick of battle*: the course of a violent or fierce battle. *survived*: lived after escaping from dangers. *perils*: dangers. *buccaneering war*: piratical war; war of the sea-robber. *guerilla war*: irregular war waged independently by small groups of men. *intervention*: interference. *her other children*: the other patriots of Italy. *fell fast*: died soon. *Rosetti*: another Italian patriot. *exiles*: people banished from the country. *worthy of her love and gratitude*: Italy was bound to show love and gratitude to such patriots. *perished*: died. *their bones were lost in the ocean*: they died in sea-fights. *buried in the strange land*: died in the foreign country like South America. *their graves were unmarked*: their graves were not given monuments or epitaphs. *are not inscribed*: are not written. *tablets*: small slabs of wood or stone to contain inscriptions. *unrequited love*: unreturned love.

a poetic horror: a great fear. *oblivion*: forgetfulness. *the brave*: brave men. *oblivion that too soon overtakes the memory of the brave*: the world forgets those valiant heroes very soon. *struck down on deck by a bullet*: hit by a bullet when he stood on the deck of a ship. *at the point of death*: very near to death. *besought*: requested. *entreating*: requesting with great earnestness. *Ugo Foscolo*: an Italian poet.

Page 73. *to mark my bones*: to mark my grave. *the unnumbered bones*: the numerous graves which are not marked by monument or epitaph. *sown by death*: death is compared with a farmer and the bones of dead soldiers are compared with seeds. Just as the farmer sows the seeds in the ploughed fields, so also death sows the bones of the soldiers in the land and also in the sea. Some soldiers die in a land-fight and some others die in a sea-fight. *friends sank before his eyes*: he saw that friends were drowned in the sea. *his am-*

prohibious following: his followers who also could live on the land as well as on the sea. *lagoon*: salt-water lake parted from the sea by a sand-bank. *paced*: walked. *acquired*: got. *flagship*: ship with the admiral on board. *schooner*: a sailing ship with two or more masts. *had struck him with melancholy*: had made him unhappy. *remedy*: cure. *ranch*: American cattle farm. *exquisite graces*: marvellous beauties. *hardihood*: audacity, daring, boldness. *a race of settler*: the Americans were only the descendants of the Europeans who had gone to colonize America from the 15th century onwards. *a new and spacious land*: ie, America. *love of letters*: love for literature. *wanting*: lacking. *staid English merchants*: sober or serious English merchants. *susceptible*: easily influenced. *romantic*: adventurous. *child of the Mediterranean*: Garibaldi, who was born at Nice near the Mediterranean Sea. *roving life*: wandering life. *furiously in love*: strongly in love. *artless narrative*: plain account, narrative in plain words.

Page 74: *Luigi, Edoards*: Garibaldi's followers. *utterly isolated*: utterly lonely, completely lonely. *cast my eyes*: threw my glance. *I cast my eyes towards the houses of the Barra*: I saw the houses of the Barra. *dwellings*: houses. *picturesque*: beautiful. *were visible*: were seen. *espied*: saw noticed. *forthwith*: at once.

Virile carriage: strong or masculine bearing. *determined face*: face showing her resolute spirit. *to such good purpose*: with such good intention, that is, with the intention of marrying her. *the handsome figure on the deck*: the handsome-looking Garibaldi. *at any rate*: in any case. *suitor*: lover. *making for the houses*: going towards the houses. *the object of my excursion*: the aim of my trip to the shore, ie, Anita. *damsel*: girl. *remained enraptured*: remained joyful.

Page 75: *I could speak but little Portuguese*: I could speak only a little in the Portuguese language. *insolence*:

insulting or offensive conduct or talk. *a tie*: a bond. *had pronounced a decree*: had spoken an order. *annul*: cancel.

Out of the common: unusual, strange. *rash pledging*: hasty promising. *consonant with*: in keeping with. *parallel*: equal. *imprint*: stamp, mark. *Amazonian qualities*: masculine qualities possessed by the Amazons. The Amazons were women-warriors of Scythia. *to bear him company*: to keep him company, to accompany him. *in flood and field*: on the land and on the sea. *mate his adventurous spirit*: marry his adventurous spirit. *direct*: candid. *valiant*: brave. *highly strung*: her character was made up of strong qualities. *Prospect*: expectation. *face to face*: directly. *flowing mane of gold*: golden-coloured hair. *her deliverer*: one who comes to free her. *armed with*: equipped with. *might of his will*: strength of mind. *irresistible*: strong, great, that which cannot be resisted. *flashed from*: came from. *smouldering fire*: fire that burns without flames, suppressed desire. *subdued in that voice*: uttered in that tone. *veiled*: hidden. *tremulous*: trembling.

moral dominion over others: moral sway over others. *endowed*: gifted. *grave*: serious.

Page 76: *altering*: changing. *nurses the tempest*: creates and strengthens the tempest. *is brooding*: is being nurtured. *under this spell*: under this (magic) influence. *would forego his claim*: would give up his claim to marry her. *favoured as it was by her father*: though it (his claim) was favoured by her father. *possession was nine points of the law*: law gave the verdicts in favour of the wealthy. *possession*: wealth. *mariners*: sailors. *cutting out expedition*: daring act or adventure. *sufficed*: was enough. *surpass*: out-do, outshine. Here is a grammatical mistake in the construction of the sentence; the subject of the plural verb, 'surpass', is 'none', which is

singular in number. The correct expression is as follows: 'none of the world's famous legends of love *surpasses* in romance and beauty'. *But it closed in the tragedy*: the love story of Garibaldi and Anita ended in a tragedy. *Ravenna*: a town in Italy. Anita died in 1848. *for a while*: for some time. *darkened his spirit*: worried his mind. *from the wilderness to civilization*: from the desert to the city. *resolve*: determination. *to cast in their lot together*: to share the fortunes of their life together. *the sicilian expedition of Garibaldi's private life*: the most important adventure of Garibaldi's private life. He led his followers into Sicily and captured that island from King of Naples.

Page 77. *in her veins*: in her nerves and arteries. *This Amazon*: Anita. *Creole born*: a descendant of the settlers in West Indies. *engaging manner*: agreeable manners. *senoritas*: refined ladies. *curvetting animal*: horse that capers. *adored her*: admired her. *rallied*: brought together. *ranks*: units of the army.

ANNOTATIONS

An. 1. Their forgotten names are not inscribed like those of their successors, on the municipal tablets of famous Italian cities, for they lived in days when to love Italy was to burn with unrequited love. (P. 72.)

The passage is given from the lesson, 'Garibaldi And Anita', written by G. M. Trevelyan.

Garibaldi and many of his countrymen were taking part in sea-fights and guerilla wars. Luckily for Italy garibaldi was not killed in any of these wars. But many of his companions were dying in large numbers. Rosetti and many other exiles died in the sea-fights or in foreign coun-

tries. Garibaldi was unhappy to note that their graves were not given monuments and epitaphs to immortalize the memory of those men who were really martyrs of Italy.

The municipal tablets of famous Italian cities did not erect tablets in memory of those men though they erected tablets with inscriptions for the heroes who succeeded those men to serve for Italy. In Garibaldi's time the Italian patriots served their country without expecting to get fame or material benefit or at least tablets to commemorate their services.

Inscribed-written, tablet—a slab of wood or stone to contain an inscription. Unrequited—unreturned. to burn with unrequited love—to have a deep love that does not expect love in return.

An. 2. The story of that cutting-out expedition has never been told in any further details, nor is it possible to say whether secrecy sufficed or whether force was necessary. (P. 76.)

The passage is given from the lesson, 'Garibaldi And Anita', written by G. M. Trevelyan.

Garibaldi and Anita fell in love with each other at first sight. But Anita's father had promised her hand to a young and rich man of his place. So it was difficult for the lovers to get the consent of Anita's father or to make that suitor give up his claim for Anita's hand. One night Garibaldi came to her place and carried her away under the protection of his guns and sailors.

Trevelyan says that this adventure of Garibaldi is not described with more details by anyone. So it is not possible to say whether there was a secret agreement between Anita and Garibaldi or force was really necessary to carry her away.

Cutting-out expedition-important adventure. secrecy sufficed-secret understanding between the lovers was enough.

As Trevelyan remarks later none of the world's famous legends of love surpasses the love-story of Garibaldi and Anita in romance and beauty.

ESSAY

Describe Garibaldi's meeting and marriage with Anita.

Italy was lucky in that Garibaldi was not killed in any of the piratical and guerilla wars. He never cared for death. Once he was struck by a bullet when he was standing on the deck of his ship. As a result he lay on the point of death for several days. He requested one of his friends to bury him on the land if he died. Luckily he did not die.

On another occasion he was ship-wrecked near Santa Caterina in Brazil. He and his friends were cast ashore by the waves. They became soldiers in the capture of the town Laguna. The Republican inhabitants of the place welcomed them as their liberators. Garibaldi was sent on board the fleet of the Imperialists captured by the Republicans. In a sad mood he paced up and down on the deck of the flag-ship, 'Itaparica'. He felt lonely in life. Many of his friends had died in the battles. He needed a woman on whom he could shower his affection and in whose company he could feel life tolerable.

The Ladies in South America were as beautiful and refined as the Spanish ladies. They were bold and educated. By chance Garibaldi looked through the telescope at the houses of the Barra, a hill on the south side of the lagoon. He noticed a young and beautiful girl. At once he came to the shore in a boat.

The girl had dark hair and dark features. Her bearing was masculine. Her face revealed her resolute temperament. She had not seen Garibaldi. Yet she knew that he was working for the liberation of her town. She was eighteen years old. Her name was Anita Riberas. Her father had promised to give her in marriage to a lover whom she did not like.

When Garibaldi came to the houses, he could not see the girl whom he had seen through the telescope. He gave up his hope of ever seeing her again. Just then he met an inhabitant of the place and got his acquaintance soon. He invited Garibaldi to take coffee in his house. When Garibaldi entered his house, to his joyful surprise, he saw the girl whom he had seen through the telescope. He and the girl stood silent and enraptured at the sight of each other. At last he spoke to her in Italian : 'Thou oughtest to be mine'. His words exercised a magnetic spell over her. Their minds were married at once.

Garibaldi felt that she alone was fit to be his wife and accompany him on the land and on the sea. Anita also felt that the hero of her time and town with his golden hair and lion-like head, was the proper man to rescue her from the man chosen by her father. The 'small piercing eyes' and the 'calm and deliberate voice' of Garibaldi hypnotized her. In his trembling voice and words she gauged the strength of his love for her.

Garibaldi and Anita could not have a normal marriage in the town. The man chosen by Anita's father would not give up his claim for her hand. Being a rich man he could seek the help of law to get Anita. So, one night Garibaldi carried Anita away and kept her in his ship under the pro-

tection of his guns and sailors. Two years later Garibaldi married her in Monte Video.

Though Anita was an Italian by birth, yet she had the fighting blood of the Brazilians. Though she was a Creole by birth, yet she had all the refined qualities of the Spanish ladies. She was as brave and tender as her husband. She was a skilful horse-woman and could ride along with her husband with ease and comfort. Her love for her husband was very deep. She proved to be a good mother to her children. All the people admired her and adored her. She nursed the sick companions of her husband. She was able to rally the breaking troops of her husband on the battle-field. At last she died a tragic death in the marshes of Ravenna.

CHAPTER 11

The Trial Of King Charles

(*By John Buchan*)

INTRODUCTION

John Buchan (1875—1940) was an eminent writer and historian of the 20th century. He wrote biographies and novels also. 'History of the Great War', 'Montrose', 'Oliver Cromwell', 'The Thirty Nine Steps', etc., are some of his masterpieces.

King Charles I of England was defeated by Cromwell in the Civil War. He surrendered to the Scots. They handed him over to Cromwell. The King was tried and then executed.

NOTES

the 19th: 19th January, 1649. *Hugh Peters*: a Puritan Preacher who supported the regicide. He was hanged during the Restoration. *Prancing*: moving proudly and arrogantly. *in mountebank triumph*: with the triumphant looks of a mountebank or juggler. *in the grip of*: in the firm hold of. *frost*: freezing temperature, cold weather. *dismal*: cheerless and dry, dull. *troopers*: soldiers. *grim posses*: stern looking parties. *sombrely*: gloomily, sadly. *lean from the wars*: they were lean as a result of serving in the Civil War for several months at a stretch. *did not linger*: did not wait or loiter. *White Hall*: Parliament building of England. *now and then*: at intervals. *there was an outbreak and broken Heads*: there was agitation started by the Royalists. In the struggle between the Royalists and the parliamentarians the heads of many people were broken. The construction of the sentence here is faulty. *St. Paul's*: the biggest church in London. *a curious spectacle*: a wonderful sight. *scullery*: back kitchen. *I blush*: I am ashamed. *a bawdy house*: a place of prostitution. *an epidemic of preaching*: a wide-spread and wild preaching. *epidemic*: plague, contagious disease. *pulpit*: platform for preaching. *fulminated*: denounced, criticized.

Environs: surroundings. *have suffered change*: have undergone changes. *booths*: stalls or enclosures which are temporarily constructed on special occasions. *tradespeople*: businessmen. *chancery*: Lord Chancellor's court as a division of the High Court of Justice. *King's Bench*: another division of the High Court. *gangways*: passage between rows of seats.

Page. 79. *Pikemen*: soldiers with pikes. A pike is a spear with a steel head. *musketeers*: soldiers with muskets. A musket is a kind of gun. *spectators*: onlookers, visitors. *mace*: a staff symbolising the office. *pew*: a long-backed bench.

fresco: a kind of water-colour painting. *Sir Robert Cotton*: a parliamentarian who collected manuscripts and coins.

Sedan-chair: a covered chair carried by two men. *should found their case*: should base their case. *legal flimsiness*: legal shallowness, an affair which does not have much of legal validity. *arras*: curtain or tapestry. *deposed*: stated, said that he had seen. *to turn white*: to become pale with fear.

Page. 80. *after a little space*: after a little time. *discredit*: disbelieve. *tale*: story. *Headed by Bradshawe*: Bradshawe presided over the trial. *having got its formula*: having got a hint as to the authority by which they would try the King, ie, the name of the Commons in Parliament assembled and all the good people of England'. *men-at-arms*: soldiers. *usher*: a servant who walks before the people of rank.

insignia: badges, symbols of authority. *the Garter*: the badge of the Highest order of Knighthood in England. *responded*: answered. *Fairfax*: Sir Thomas Fairfax (1612—1671) was a military general for the parliamentary forces during the Civil War. *called out*: shouted. *the King's stern face relaxed*: the King's serious face became calm and placid. *an act of revolutionary stage craft*: an act of revolution done as impressively as a dramatic piece is performed.

Page. 81. *do you pretend what you will*: though you pretend as you like, though you pretend to have the authority to try me. *alter-change*. *to overawe the prisoner*: to terrify the King. *farcical*: absurd. *doom*: judgment.

judicial travesty: an imitation of the judicial procedure. *implored*: begged. *to spare the king*: to save the King. *would*

do him no harm save what the Lord commanded: would do the King no harm except what Oliver Cromwell ordered. *the rump of the Commons:* the remnant of the Long Parliament. *on the ground:* for the reason. *oligarchy:* Government run by a few persons only.

Page. 82. *most material:* most useful. *to abdicate:* to renounce the throne, to renounce kingship. *was inclined to agree to the proposal:* was willing to accept the suggestion. *a vast rambling speech:* a long and irrelevant speech. *made but a poor job of it:* made a useless or fruitless use of the quotations. *pursuant to orders:* according to orders.

Verdict: judgment. *flew abroad:* spread out. *trestles:* supports for the scaffold. *in the face of:* against. *stupefied nation:* perplexed nation. *Visionaries:* unpractical people, people who profess to have seen visions. *besieged:* crowded around with requests. *commands:* orders. *shocked to the core:* utterly shocked. *reverent of old sanctities:* respectful towards religious and holy customs. *barbarity:* inhuman quality. *futility:* uselessness. *staunch:* ardent, enthusiastic. *tried servants of Parliament:* experienced members of Parliament.

Page. 83. *went into opposition:* opposed the intended regicide. *Montrose:* the Marquis of Montrose who was a Royalist. *Verses:* poems. *passionate regret:* deep sorrow. *vane:* Sir Hewy Vane. *fervour:* ardour, zeal. *hostile:* hateful. *put the thing squarely:* spoke plainly. *enraged:* angered. *Vigorous protests:* wild or strong objections. *respite:* relaxation, postponement. *the gentility:* gentlemen. *the reason:* reasonable people. *the moderation:* moderate people. *the wealth:* wealthy people. *were flung into one scale:* cried aloud the same view.

Fruitlessly: uselessly; ie, in vain they pleaded for a relaxation. *for:* because, *in the other was the sword:* the

power lay with the other side. *a knot of*: a group of. *more than a match*: stronger. *they made a sacrament out of their vengeance*: they made their revengeful act as holy as sacrament. *Lucy Hutchinson*: wife of Colonel Hutchinson who was a Parliamentary leader. She wrote the memoirs of her husband. *divers others*: various people. *disposition*: mood, nature. *ensue*: result, follow. *suffering him to escape*: allowing him to escape. *mandate*: order, commandment. *the logic of events*: the sequence of events, the series of events. *Ireton*: Cromwell's son-in-law.

Page. 84. *sylogisms*: logical reasonings. *ultimate*: final. *inflexible will*: strong will. *coerced*: forced to obey. *waverers*: those who waver or hesitate. *rustic buffoonery*: rustic or unrefined clownish nature. *grim*: serious. *rebound*: recoil. *torturing indecision*: tormenting hesitation. *indecent*: silly. *hilarity*: joy. *horse play*: wild and boisterous play. *scruples*: doubts or hesitation. *the timid*: timid people. *Algernon Sidney*: a parliamentarian who fought against the King during the Civil War.

ANNOTATIONS

An. 1. His objection was unanswerable by those who tried to give a colour of legality to what was an act of revolutionary stage-craft. (P. 80.)

The passage is given from the lesson, 'The Trial of King Charles', written by John Buchan.

King Charles I was brought to the court set up by the Parliamentarians for his trial on the 20th of January, 1649. They said that they were trying him 'in the name of the Commons in Parliament assembled, and all the good people of England.' He was tried on the charge of being a traitor.

But the king defended himself saying that England was not an electing country. He was king of England, not by election but by inheritance. To recognize the power seized by his enemies from him would be a treason against his conscience. The court could not answer him. So he was removed to his lodging. On the 22nd he was brought to the court again. He refused to plead. His objection to his being tried by that court could not be refuted by the court. The rebels were trying to lend a touch of legality to their revolutionary act in a highly theatrical fashion.

To give a colour of legality—to give the appearance of a legal trial or proceeding, an act of revolutionary stage-craft—a revolutionary action done in a dramatic way; trying the king was a revolutionary act which was being done as impressively as an action in a drama.

The passage reveals John Buchan's sympathy for the king and his disapproval of the action of the rebels.

AN. 2. The logic of events had convinced both Ireton and Oliver, but they saw it not as a conclusion of cold reason, but as a flash of divine revelation. (P. 83.)

The passage is given from the lesson, 'The Trial Of King Charles', written by John Buchan.

The sentence of death was passed on King Charles I by the parliamentary court in the face of strong protests from several classes of people in the country. The rebels sincerely believed that it was their sacred duty to execute the King. They had power and soldiers to do it. As Lucy Hutchinson wrote, they believed that God had placed the King in their hands so that they might execute him. God would hold them responsible if they allowed the king to escape and hereby cause blood-shed again in the country.

Both Oliver Cromwell and Ireton, his son-in-law, understood the logic of events. But they did not understand that the verdict passed on the king was the result of cold reasoning. They took it for a sudden revelation made by God to them.

the logic of events : events superseding or undermining logical reasoning.

Oliver: Oliver Cromwell. *Ireton* : Cromwell's son-in-law. *cold reason*: unfriendly or unsympathetic reasoning. *a flash of divine revelation*: a sudden spurt of revelation made by God.

An. 3. "I tell you," he boasted to Algernon Sidney, "we will cut off his head with the crown upon it." (P. 84.)

This is the last sentence of John Buchan's essay entitled, 'The Trial Of King Charles.' The author explains the reason that urged Cromwell to support the regicide.

Buchan says that Cromwell had the good sense of a citizen. His mind was ruled more by instinct than by logical reasoning. He came to the conclusion of executing the king only by forgetting his practical wisdom and without thinking of the serious consequences that might arise after the regicide. With his stubborn will he compelled several hesitating judges to sign the death-warrant on the king. He was physically and mentally over-strong. He was indecently and nervously hilarious after the sentence was passed on the king.

In a fit of barbarous joy and pride he told Algernon Sidney that they should cut off the king's head with the crown upon the head.

The passage reveals what a savage spirit of vengeance Cromwell had towards the King.

Algernon Sidney: follower of Cromwell. He fought against the king during the Civil War. Yet he himself protested against the trial of the king in impressive words.

‘First’ the king can be tried by no court; second, no man can be tried by this court.’

ESSAY

Give an account of the trial of King Charles I.

On 19th January, 1649, King Charles I was brought from Windsor to St. James’ under heavy guard. Hugh Peters, the preacher who supported Cromwell, rode triumphantly before the king’s coach. Soldiers on duty were riding with serious looks. Soldiers on off duty were silently smoking tobacco. The citizens of London were afraid of staying in the streets for a long time. White Hall was full of soldiers who put down the occasional disturbances created by the Royalists. In every corner of the city there was preaching either against the Royalists or against the Parliamentarians.

The great hall of Westminster was arranged for the trial of the king. The booths of the businessmen were removed from the floor. The south end of the hall was filled with a wooden platform. Below it there was a broad gangway. Another gangway ran at right angles to it up to the main door. Armed soldiers lined up along the gangways. The spectators would sit between the gangways and the walls. The judges were to sit on benches covered with scarlet cloth behind the dais. There was a desk for the president in the middle of the front row. The clerks sat at a table below the president’s bench. The mace and the sword of state were placed on the table. The prosecuting counsel would stand in the pews near the dais. The king would sit in a crim-

son velvet arm-chair with his back to the spectators. The commons met in St. Stephen's Chapel on the left side of the dais. The court held its private sessions in the Painted Chamber. The king was to lodge in Sir Robert Cotton's house.

On the 20th January, 1649, the king was brought to the White Hall in a sedan-chair. The judges who should conduct the trial saw him from the Painted Chamber. They did not know yet on what authority they should try the king. Henry Marten suggested that they should try the king 'in the name of the commons in Parliament assembled, and all the good people of England.' Then they elected Bradshawe president of the trial.

The king was wearing a dark suit and the insignia of the Garter. He did not pay respect to the court. There were sixty-eight judges to try him. When the charges were read out, the king's serious face became placid. He began to laugh when he was dubbed a traitor. A woman shouted that traitors were calling the king a traitor. She was removed from the hall. Then the king asked the court on what authority they were trying him. He said that England had never been an electing kingdom and that he was king, not by election, but by inheritance. The trial could not continue on that day. So he was taken back to his lodging. While he was taken away from the court, the soldiers shouted, 'Justice' and the majority of the spectators shouted: 'God save the king'.

On the 22nd he was brought to the court again. But he refused to plead. His objection could not be answered by the court. He said that none in the country could be sure of his safety and security if power without law were allowed to make laws or change the fundamental laws of the king-

dom. Seeing that the court could not terrify the king, Hewson, one of the commanders of the guards, spat on the king's face. The king softly said that God would have justice for him and for Hewson. On the 23rd he was tried again. Still the court could not conduct the trial successfully. So the commissioners held a private court in the Painted Chamber without the prisoner. They heard the witnesses say that the king had taken up arms against the Parliament and had invited foreign armies to England. On the 25th and 26th the court decided that the king should be sentenced to death on the charge of having been a tyrant, traitor, murderer and public enemy to the commonwealth of England.

On Saturday, the 27th January, 1649, the king was brought to the court again to hear the verdict. He wanted to say something in his defence. But the court did not allow him to do so. Bradshawe delivered a long but inappropriate speech with several improper quotations. Then the clerk read out the sentence. The king struggled to speak. But the guard removed him from the court. The soldiers, under the order from their authorities, shouted, 'Justice!' and 'Execution!' They blew tobacco smoke in his face. The king just said that those wretched men would blow the smoke on the faces of their own commanders for six pence. The common people were weeping in the streets.

The scaffold was erected in front of the Banqueting House in White Hall. The news of the verdict electrified the whole nation. It was not the verdict of the people of England. It was the verdict of only a small minority that stood against the people and the king. People, who professed to have seen visions, pleaded for the release of the king or atleast for the relaxation of the punishment. Many thinkers pointed out that King Charles might be executed,

but monarchy could never be executed in England. Several reformers and experienced members of the parliament turned Royalists. Fairfax, Montrose, the presbyterians, the Scottish Commissioners in London, the Assembly of Divines, the London clergy, gentlemen, reasonable men, moderate men and wealthy people protested against the sentence in one voice. But Cromwell and his followers felt that it was their sacred duty to murder the king.

Cromwell was, in fact, more reasonable than any of his supporters. But on this occasion he was blind to the consequences of the regicide. His stubborn will forced the wavering judges to sign the death warrant. With the savage arrogance he told Algernon Sidney that they should cut off the king's head with the crown on it.

CHAPTER 12

London Before the War

(By Sir Osbert Sitwell).

INTRODUCTION

Osbert Sitwell is the brother of the poetess, Edith Sitwell and the poet, Sacheverell Sitwell. He is a witty writer. He has written novels and short stories. The present extract is taken from his autobiography. 'Great Morning.' 'London before the War' describes the state of London before the First World War.

NOTES

Page 85 : *prosperous* : wealthy. *gay* : happy. *Old Age Pensions* : this system came into operation on the first of January, 1909. *spectres* : ghosts. *subsequent years* :

later years. *the feeling of ease* : the feeling of comfort. *vanished* : disappeared. *an established feature of life* : a part and parcel of life, a common aspect of life. *sort* : kind. *if an out-break had occurred* : if a war had started: *standards of chivalry prevailed* : the civilians and the military men turned chivalrous. *chivalry* : medieval knightly qualities such as love of honour, love to protect the weak and the helpless, love to save damsels in distress, etc. *reflecting* : thinking. *mass capitivities and executions* : the arrests and execution of a large number of people. *rabid past* : mad or unreasoning past. *persecution* : punishment. *inculcated* : taught. *led to be an infinite sweetness in air we breathed* : made our life very happy and lovable. *it was unthinkable* : it was difficult even to imagine that war would break out.

Page 86 : *in 1911* : Germany sent a warship to French Morocco and hence there arose misunderstanding between Germany and France. *it would be played according to the rules* : the war, if it were to start between France and Germany, would be waged in the proper manner. *the Boer War* (1899—1902) was fought between the English and the Boers in South Africa. *the two great conflicts* : the two World Wars. *inured us* : made us familiar with. *no hint to be detected* : no hint was visible. *Lady Londonderry* : wife of the Marquis of Londonderry who was a conservative. *Mrs. Asquith* : wife of Henry Asquith who was prime-minister of England from 1908 to 1916. *Home Rule Bill* : the bill that tried to give permission to Ireland to have home rule or local government. *sped toward* : moved towards. *absolute progress* : pure and healthy progress. *has whittled down* : has cut short. *the benevolent popes of science* : the kind scientists. *a Paradise, but of the most comfortably Material kind* : an earthly Paradise, not the Para-

dise of Aadam and Eve. *aspire to the monetary eminence* : hope to reach the high position in the field of money or wealth. *Rockefeller* : American millionaire. *Rothschild* : Jewish banker. *without measure* : greatly, immeasurably. *enticing* : attractive. *if a moment's doubt ever intervened* : if the slightest doubt arose. *a sure gauge of the years to come* : a sure index showing the nairre of the future. *Sr Thomas Lipton* : owner of the big concern dealing in the sale of the tea. *turbine engines* : motors run by gas or water or steam. *the brutalities* : the brutal or inhuman *activities*.

Page 87. *the Georgian Age and the early Victorian*: the period of the Georgian kings & Queen Victoria of England. King George I became king of England in 1714. *whole mobs*: huge crowds of people. *transportation*: expulsion. *for the most trifling offences*: for the most trivial mistakes, for the most negligible crimes. *in toasting itself*: drink to its own health. *entertaining the world*: pleasing the world. *my brother officers*: Sir Osbert Sitwell was in the Grenadier Guards during the First World War. *an air of gaiety*: an atmosphere of joy. *awning*: canvas roof, shelter. *illuminated windows*: lighted windows. *about to be slaughtered*: about to be killed. *unconscious of all but the moment*: unconscious of everything except the present joyous moment. *destined*: fated. *lustre*: brightness, shining. *10, Downing street*: the official residence of the Prime Minister of England. *hostesses*: ladies who gave dinners and parties.

Page 88. *to panic the assembled herds*: to terrify the guests who were in crowds. *magnificence*: splendour. *hydrangea*: kinds of shrub with white, blue or pink-coloured flowers. *barque*: boat. *Cythera*: an island near Greece. It was the seat of Aphrodite, Goddess of love and beauty. People who went to that island carried flowers to worship the god-

became the origin for the fashions of man's dresses all over the world. Fops were found in plenty in the city. A young actor named, Mr. Basil Hallam, invented a nick-name, 'the K—nut', for any fop who wore a new suit. A young man with a new suit was greeted by the others thus : "What a K—nut you look !" The young man with a new suit would have a clean-shaven face with a small moustache and without a beard. He knew to dance with vigour and ease in the new style.

But when the First World War broke out, the nut, ie the young man had to take up arms and go to the battle field. He was killed by the enemies when he fought against them from his trenches. Even Mr. Basil Hallam was killed in an accident in 1916..He was in a captive balloon with an inexperienced companion. The balloon was shot down. The actor's companion did not know how to fasten his parachute harness. The actor helped him. But he did not have enough time to fasten his parachute harness to himself. So he fell down and died.

The nut—this expression is used in a general sense referring to young men with new suits. trenches—ditches in which the soldiers will hide themselves to escape from the enemies' fire. amiable exemplifier—fit representative.

There is a gentle irony in the passage.

ESSAY

Describe the atmosphere that prevailed in London before the outbreak of the First World War.

It was a pleasant and care-free atmosphere that prevailed in London before the out break of the First World War Europe was happy and well off. All classes of people were

happy. The Social Reform, Old Age Pensions and Insurance Schemes had given great relief to the poor in England. Young men were confident of a prosperous future. Mass arrests and executions and war itself became unthinkable matters. Only heated discussions on political affairs existed in the English homes. Despite of the political warfare in the drawing rooms, the world was heading towards peace and prosperity. All classes of people believed in unimpeded progress of the world. The scientists were making the people happier, wealthier, wiser and even younger by their discoveries and inventions. With the help of science, people hoped to become Rockefellers, Rothschilds and Liptons. Unlike in the Georgian Age and in the early Victorian period people were not given inhuman punishments for petty crimes.

The wealth of London was displayed openly now. Young men and women attended five or six entertainments each night. Music was heard from door to door. The windows of the houses were beautifully illuminated. Young men enjoyed feasts with joy and zeal. It was a great age of dress for women. Ladies of rich families got their clothes designed by the dress-makers of Paris. The Russian Ballet influenced the English entertainments considerably. The English began to have more beautiful and more expensive entertainments. Intelligent men were specially invited to adorn the parties. Electric fans blew the air over big blocks of ice to produce cool atmosphere inside the room. Exhibitions of different kinds of flowers became a common sight.

Only the rich had the privilege to enjoy these things. The upper classes, who had hated foreigners, started loving them. The rest of the world envied the happy and peaceful

Raphael (1483- 1520) was a famous Italian painter. *ferment* : agitation, excitement. *on the verge of* : very near to. *our island painters* : the English painters. *in the vanguard* : in the front, in the advanced position.

Page 93 : *Paris goods* : painted pictures brought from Paris. *nostalgic* : homesick. *equivocal portraits* : dubious pictures. *lilac-toned townscapes* : pictures of towns painted in pale violet colour. *lounging wistfully* : wandering or loitering eagerly. *undulating* : winding. *monumental* : valuable, memorable. *apiece* : per piece, for each piece.

ANNOTATIONS

1. If Lady Londonderry cut, let us say, Mrs. Asquith, on account of the Home Rule Bill, the world in general yet sped toward its ultimate re-creation or perfection, (p. 86.)

The passage is given from the lesson, 'London Before The War', written by Sir Osbert Sitwell.

Describing the atmosphere that prevailed in London before the First World War, Sir Osbert Sitwell says that there was no fear of a war with any foreign country. All the nations seemed to be loving peace. Life was peaceful and lovable in London. If at all there was a war in England, it was a war of words on political affairs. This verbal warfare was confined to the drawing-rooms.

For example, Lady Londonderry might criticize Mrs. Asquith's views on the Home Rule Bill. Despite of such heated political discussions inside the domestic circles, the world was progressing towards peace and prosperity. Lady Londonderry—the wife of the Marquis of Londonderry who was a conservative,

Mrs. Asquith—wife of Henry Asquith who was prime minister of England.

Home Rule Bill—the bill that sought to give home rule or the right of self-government to Ireland.

2. Was it likely that the Kaiser would visit England so often and so many Germans come to London, and so plainly love it, if they were planning a war against us ? (p. 89.)

The passage is given from the lesson, 'London Before the War', written by Sir Osbert Sitwell.

The author describes the peaceful and happy social life led by the English before the out-break of the First World War. The English upper classes had generally hated foreigners. But in 1912 and 1913 they started loving even the foreigners that visited England. In their love for the foreigners the people of the island, i.e. the English, revealed their innocence.

Had they not been innocent, they would not have loved the Germans who were preparing for a war. They could not even imagine that the Kaiser and many other Germans who were visiting England often and were loving it, would be preparing a war against them.

Kaiser—German Emperor.

3. The nut died fighting in the trenches of 1914, and Mr. Basil Hallam, his amiable exemplifier, was killed two years later, in August 1916. (p. 90)

The passage is given from the lesson, 'London Before The War', written by Sir Osbert Sitwell.

The author says that the years 1913 and 1914 saw a peaceful and happy social atmosphere in London. London

became the origin for the fashions of man's dresses all over the world. Fops were found in plenty in the city. A young actor named, Mr. Basil Hallam, invented a nick-name, 'the K—nut', for any fop who wore a new suit. A young man with a new suit was greeted by the others thus : "What a K—nut you look !" The young man with a new suit would have a clean-shaven face with a small moustache and without a beard. He knew to dance with vigour and ease in the new style.

But when the First World War broke out, the nut, ie. the young man had to take up arms and go to the battle field. He was killed by the enemies when he fought against them from his trenches. Even Mr. Basil Hallam was killed in an accident in 1916..He was in a captive balloon with an inexperienced companion. The balloon was shot down. The actor's companion did not know how to fasten his parachute harness. The actor helped him. But he did not have enough time to fasten his parachute harness to himself. So he fell down and died.

The nut—this expression is used in a general sense referring to young men with new suits. trenches—ditches in which the soldiers will hide themselves to escape from the enemies' fire. amiable exemplifier—fit representative.

There is a gentle irony in the passage.

ESSAY

Describe the atmosphere that prevailed in London before the outbreak of the First World War.

It was a pleasant and care-free atmosphere that prevailed in London before the outbreak of the First World War. Europe was happy and well off. All classes of people were

happy. The Social Reform, Old Age Pensions and Insurance Schemes had given great relief to the poor in England. Young men were confident of a prosperous future. Mass arrests and executions and war itself became unthinkable matters. Only heated discussions on political affairs existed in the English homes. Despite of the political warfare in the drawing rooms, the world was heading towards peace and prosperity. All classes of people believed in unimpeded progress of the world. The scientists were making the people happier, wealthier, wiser and even younger by their discoveries and inventions. With the help of science, people hoped to become Rockefellers, Rothschilds and Liptons. Unlike in the Georgian Age and in the early Victorian period people were not given inhuman punishments for petty crimes.

The wealth of London was displayed openly now. Young men and women attended five or six entertainments each night. Music was heard from door to door. The windows of the houses were beautifully illuminated. Young men enjoyed feasts with joy and zeal. It was a great age of dress for women. Ladies of rich families got their clothes designed by the dress-makers of Paris. The Russian Ballet influenced the English entertainments considerably. The English began to have more beautiful and more expensive entertainments. Intelligent men were specially invited to adorn the parties. Electric fans blew the air over big blocks of ice to produce cool atmosphere inside the room. Exhibitions of different kinds of flowers became a common sight.

Only the rich had the privilege to enjoy these things. The upper classes, who had hated foreigners, started loving them. The rest of the world envied the happy and peaceful

social life of the Londoners. All the foreign visitors loved England.

London itself became the chief object of attraction for the foreigners. It was the capital of England. It was a big city. The men living in the city were brave. The luxury shops contained all kinds of luxury articles such as cigarettes and objects made of leather, glass or silver. London came to be considered as the origin of fashions for men in suits, shirts, shoes, ties, hats, etc. Fops were found in plenty in the city. Slangs were created to make fun of young people wearing new dresses. A young actor named, Basil Hallam, bandied the expression, 'the K—nut' A young man with a new suit was told: 'What a K—nut you look !'

A drive in the open motor-car became the fashion of the day. A young man in it felt as if he were the lord of all that passed by his car on the road. He and even the lorry-driver felt a god-like dignity while driving. Another change that crept into the social life of the day was that young men were allowed to take their sweet-hearts for drives. The young man would drive the car while his lady-love would be sitting beside him. Their hair would be blown backwards by the wind. While driving they would feel new sensations, see new sights and smell new scents. They would see hills and valleys. They would inhale the scents of different kinds of flowers. They would become alert. The speed of their thinking would be in keeping with the speed of their car.

There were still a few carriages to be seen in the streets of London. But they decreased in number day after day.

The theatre acquired a foreign touch and a foreign glamour. The chair-cover, the lamp-shade and the cushion in the theatre revealed the influence of the Russian Ballet or

the Grecian or the Oriental or the German stage. Even the taste of the English for painted pictures was influenced by foreign paintings. The galleries in Bond Street and other places contained 18th century English and Italian painted-pictures as well as the pictures painted by the modern English and French painters. Though the English painters could not equal the French or the Italian painters, yet they were trying to acquire mastery in the art of painting. These English painters began to lend a touch of the English landscape and the English life to their pictures. Their talent and their patriotism were revealed in the pictures painted by them. Naturally they became prosperous in life.

CHAPTER 13

Dazzle Headlights

(By John Hilton)

INTRODUCTION

John Hilton (1880—1943) was professor of Industrial Relations at Cambridge University. From 1934 till 1936 he gave a series of lectures in the B. B. C. under the heading 'This and That'. 'Dazzle Headlights' is one of those lectures.

NOTES

Page 94 : *my talks* : my talks in the B.B.C. *stop dead* : stop abruptly, halt suddenly. *the blaze* : the dazzle of the headlights of the cars coming from the opposite direction. *grave inconvenience* : serious inconvenience. *imperilled* : endangered. *dipping* : lowering. *dimming* : making dim. *he is away with it* : he escapes. *lampage* : quantity of the

light energy consumed by using the headlights ; this word is a coinage of the author on the analogy of ' voltage.' *mobile police* : police who are moving here and there to maintain law and order in the various parts of the city. *the lordly lads* : the silly boys (who drive fast) as if they were lords. *if they don't dip, when passing* : if they don't dip the headlights of their cars while passing by other vehicles.

Page 95 : *annoy* : trouble *nonetheless* : however, nevertheless. *inoffensive* : not guilty. *entirely* : completely.

Page 96 : *to set one by the ears* : to make one quarrel. *to give yourself a good talking to* : to give yourself a scolding. *day in, day out* : always. *without giving the least offence to anybody* : without offending anybody. *a fellow to be played with* : a fellow who can be treated lightly. *you can tell yourself off* : you can speak strictly and plainly to show that you are not a man to be trifled with. *get no back-chat* : get no retort, get no tit for tat.

could stand it : could endure it. *in trim* : in good condition, trimly. *garage* : building for storing motor cars. *scour round* : search round quickly. *a coal scuttle* : a metal bucket or a wooden box in which coal is kept near a hearth in the house. *monster* : gigantic creature with terrifying features. *they would come off some prehistoric monster* : those two huge headlights would make the car appear as a prehistoric monster with huge and blazing eyes. *feeble ones* : weak or dim headlights of the car. *it shines bang in the eye of* : it shines directly or straight in the eye of. *oncoming car* : car that comes from the opposite side. *buffer level* : level of the bar fastened to the front of the car to avoid the shock of any collision. *my battle-ship blazers* : with the big, new headlights the car would look

like a battle-ship. *curbstone* : kerbstone, ie, stone edging of a raised pavement. *I set* : I set out, I started.

Page 97 : *popped out* : went out quickly. *I am having the time of my life* : I am enjoying an interesting period of my life. *potting savage lamps* : hitting or destroying wild lamps. *murderous crash of overlit cars* : fatal collision of overmuch lighted cars.

Page 98. *one reflection* : one thought, one idea. *very few people glory in being looked on as cads and bounders* : no one takes a pride or tries to get fame in being considered by others as cads or bounders. *glory* : (vb.) get fame. *cad* : ungentlemanly fellow. *bounder* : ill-bred fellow who makes too much noise. *all but the oddities and the abnormals* : all except odd and abnormal people. *queer* : strange. *in the face* : directly. *rotten at heart* : wicked. *remnants of the beast in us* : some animal traits in us. *scraps and leavings* : remnants. *verminous* : vermin-like, poisonous, dangerous. *under* : ie, under check. *public esteem* : public opinion. *count for less* : do not get the proper value or importance.

Page 99 : *has its fling* : has its rule. *will be brought to light* : will be exposed. *armament-mongers* : lovers of war-weapons. *war-mongers* : lovers of war. *antiseptics* : substances that prevent the growth of harmful bacteria.

ANNOTATIONS

An. 1. Time and again I have to stop dead; I can see nothing but the blaze. It's either stop dead or be killed dead.

(P. 94.)

Pointing out the inconvenience caused by the headlights of the cars, John Hilton spoke these sentences in his B. B. C. talk-entitled 'Dazzle Headlights'. Whenever he drives back to

Cambridge from London after his B. B. C. talk, he sees a stream of cars coming towards London. Most of these cars have blazing or dazzling headlights. The drivers do not dip or dim the headlights. To avoid a clash with the oncoming cars, the author has to halt his car abruptly many a time. He can see nothing but the blaze of the headlights of the cars coming from the opposite side. Either he should stop dead or be killed by dashing against those cars.

Time and again—again and again, often, to stop dead—to stop or halt abruptly, nothing but the blaze—nothing except the blaze of the other cars. It is either stop dead or be killed dead—It is a moment or situation wherein the author should stop his car abruptly or move on and dash against the oncoming cars to be killed. There is a play on the word, 'dead'.

An. 2. I'd be sorry to limit the lampage of those who have to drive by night on long stretches of empty road. (P. 94.)

The passage is given from the essay, 'Dazzle Headlights', written by John Hilton. The author is annoyed by the blaze of the headlights of the cars that come from the opposite side in the night time. Many a time he has to stop his car abruptly in order to avoid a collision with those cars. Nothing can be done to save him from the unpleasant situation. He cannot turn back, drive fast enough to catch a car and tell the driver that he or she caused him inconvenience or endangered his life by not dipping or dimming the headlights of his or her car. There is no time to catch him or her.

The author does not know the limit that should be imposed on the dazzle power of the headlights of cars. In fact, he will be sorry to limit the lampage or the dazzle

power of the headlights of cars that have to travel long distances on empty roads.

lampage : the quantity of light-energy spent by the lamps in a given time. The word is coined by the author on the analogy of the word, 'voltage'. We can give a simpler meaning to this word in his own words: 'the dazzle power of a headlight.' *empty road*: uncrowded road.

Those who have to travel long distances by night along the empty roads will find it very difficult to drive fast if the 'lampage' were limited by the introduction of suitable laws.

An. 3. He himself is always the little gentleman, every yard of the road. Wonderful, isn't it? (P. 95.)

The passage is given from the essay, 'Dazzle Headlights', a lecture delivered by John Hilton through the B.B.C.

He describes the annoyance caused by the headlights of the cars in the city. The drivers of those cars, mostly lordly lords, do not care to dip or dim the headlights of their cars when they see other cars or cycles coming from the opposite side. Perhaps they do not know how to use the headlights.

The author says that his car used to have the gentlest of headlights. Even if they were switched to the full, they would not dazzle anyone coming from the opposite side. However he always dipped or dimmed the headlights whenever a car or a cycle approached. His road manners were perfect.

Now the author makes fun of himself for blowing his own trumpet. He, who finds fault with the road-manners of others, pretends to be a perfect gentleman who observes the road-manners to the letter at every yard of the road. The author says that he also belongs to that class of pretenders.

He himself is always the little gentleman every yard of the road—He behaves as a gentleman while travelling in his car over every yard of the road.

every yard of the road—throughout the road, throughout his drive.

An. 4. Going about putting everybody else right seems a quick way of making an earthly paradise. It isn't. It's a quick way of setting everybody by the ears. (P. 96.)

The passage is given from the essay, 'Dazzle Headlights', by John Hilton.

First the author finds fault with the headlights of the other cars and the road-manners of those car-drivers. Then he examines himself as a driver. Though he thought that the headlights of his car had a limited dazzling power, yet the other car-drivers would not have felt so. The author had never tested the power of the headlights of his car by passing by it in another car. Sometimes he would have forgotten to dip or dim his car-headlights. Sometimes he thinks that the driver of the car that is moving before him is unfit to drive a car. The driver of a car that comes behind the author's car may be having the same view about the author. Only if a driver is able to drive a car backwards for a few miles he will understand the emotions of the driver of a car that comes behind. It is not possible. What is possible is that one can imagine oneself as the other driver and do nothing that will be a nuisance or danger to him. This principle is not only a good rule of the road, but a good rule of life also.

Outwardly it seems that we can make this world an earthly heaven by setting everyone else right. But it is not true. To try to correct everyone else is a sure way of making

them quarrel with us. So we must practise ourselves what we want to preach to others.

to set one by the ear—to make one quarrel.

An. 5 Then if you can tell me the right way out of this competition in blazing headlights, you will have told me the right way out of the competition in armaments. (P. 98.)

John Hilton spoke these words in his B. B. C. talk entitled, 'Dazzle Headlights'.

For a long time John Hilton had gentle headlights for his car. He dipped or dimmed them whenever a car or cycle came from the opposite side so that the oncoming driver might not be blinded by the dazzle of his car-headlights. But he saw that the other car-drivers never dipped or dimmed their car-headlights to help him. So he lost his patience and removing the gentle headlights, he got two powerful headlights affixed to his car with the help of the garage people. They were as big as coal scuttles. If a car-driver did not dip or dim his car-headlights while passing by the author's car, the author would suddenly switch on the powerful headlights of his car. It would coerce the other driver to dip or dim his car-headlights at once. If the other driver also gets more powerful headlights for his car to annoy the author, then the author will have to get still more powerful headlights, as big as dustbins. This kind of competition will end in making the cars carry only headlights or dash against the other overlit cars or making the owner bankrupt very soon.

There is no solution for this problem. If we are able to find the method to put an end to this competition, we can easily find a way to put an end to the competition in armaments among powerful nations like Russia and America.

The comparison between the competition in the use of blazing headlights and the competition in the production of armaments is very striking and thought-provoking.

6. It's just that we all have remnants of the beast in us, scraps and leavings of the monkey, the louse and the tiger. (p. 98)

The passage is given from the lesson 'Dazzle Headlights' by John Hilton.

The author says that the car-drivers show good sense and road-manners only during the day time. But in the night time they become cads and don't care for road-manners. The darkness of the night enables people to do any kind of wicked deed and they are sure that they will not be detected. One need not be cynical about this aspect of human nature. It is not that people have wicked hearts.

The truth is that all of us still have the remnants of the animal in us. We still retain some traits of the monkey or the louse or the tiger. That is why we behave as the monkey or the louse or the tiger. This is proved by the indifference shown by the motorists towards the road manners.

7. Light is the best of policemen and the most powerful of antiseptics. (9. 99)

This is the concluding sentence of John Hilton's B.B.C. talk, 'Dazzle Headlights'.

John Hilton says that motorists observe road-manners during the daytime, not because they are afraid of the law, but because they want to pass for decent gentlemen in the eyes of the public. But during the night they forget the road-manners. They use the head-lights of their cars in such a way as to endanger public life. Police-Courts will not set them right. If their reckless conduct in the night

were exposed, they will be afraid of public shame and then they will start observing road-manners during the night also. So there should be all round light everywhere in the night.

Light will be more efficient than policemen in reforming these motorists who use the car-headlights improperly just as light prevents the growth and spread of harmful bacteria.

Antiseptic—that which prevents septics or putrefaction, that which prevents the growth and spreading of disease germs.

Since man is generally afraid of doing any wicked deed by the day time for fear of being detected and exposed to public condemnation, he will not do any wicked deed during the night also if the night were made as bright as the day with the help of lights.

ESSAY

State John Hilton's observations on the use of the car-headlights.

In a humorous and conversational style, John Hilton gives out his views on the use of the car-headlights. Whenever he turns home to Cambridge in his car after his talk in the B.B.C., he experiences an inconvenience caused by other car-drivers who drive towards London. Most of them do not dip or dim their car-headlights when other cars or vehicles move in their opposite direction. John Hilton is blinded temporarily by the blaze of their car-headlights. He has to halt his car abruptly to avoid a collision with those cars. It is not possible for the author to drive back in order to catch them and tell them how they caused an inconvenience to him. The police authorities can impose a limit on the dazzle power of a head light. But such a restriction will

inconvenience the people who have to drive long distances by night along empty roads. Perhaps, the mobile police can catch the reckless users of the car-headlights and warn them.

Neither the intervention of the police, nor a limit on the lampage is necessary if the drivers of cars understand the simple truth that their failure to dip or dim the car-headlights while passing by other vehicles will cause inconvenience and danger to those other vehicles.

John Hilton's car had mild head-lights. Even if they were switched to the full, they would not cause trouble to others. Nevertheless, he used to dip them or dim them whenever a car or cycle came from the opposite side. As far as his knowledge goes, his road manners were perfect. The others may say that he is blowing his own trumpet. The author might have failed to dip or dim his car-headlights several times. If the author thought that the car moving ahead of him had a foolish driver, the car coming behind him might hold the same view about him. If the author tries to set right the other people, they will quarrel with him. Instead, the author himself will set an example to the others by observing the road-manners properly.

On seeing the continued insolence of the other drivers, he removed his car-headlights and replaced them with more powerful headlights which were as big as coal scuttles. Then he would give a few seconds to the oncoming cars to dip or dim their headlights. If they failed to do so, he would switch on his new car-headlights. At once the other drivers would dip or dim their car-headlights. This competition between the car-headlights resembled the competition between powerful nations in the production of war-weapons. If another car-owner got bigger headlights, the author would

get still bigger headlights, as big as dustbins. This kind of competition will end in the cars carrying huge headlights only, or in the collision of the overlit cars, or in making the owners of the cars bankrupt. If there is a way to stop this competition, then a method can be discovered to stop the competition in the production of war-weapons.

In recent times the motorists have shown one improvement. They observe road manners during the day-time. But during the night they behave as cads. They behave well in the day in order to be taken for decent folk. But they imagine that they will not be detected if they go against the road-manners in the night. In darkness man is prone to commit any wicked deed. The animal traits that still linger in man, make him behave as animals. One may say that police courts will be needed to reform the reckless users of car-headlights just as international police force is needed to check the secret production of war-weapons. Neither police force is necessary if the wrong-doers realize that their wicked action would be exposed to public condemnation. If lights make the night as bright as the day, the motorists will not misuse their car-headlights to the detriment of others.

CHAPTER 14

On the Rule of the Road

(By 'Alpha of the Plough'—A. G. Gardiner)

INTRODUCTION

A. G. Gardiner (1865—1946) wrote his articles under the pseudonym, 'Alpha of the Plough' 'The Pillars of Society', 'Pebbles on the Shore', 'Leaves in the Wind' and 'Many Furrows' are some of the famous collections of his

essays. His style is graced by wit, humour and lucidity. He was the editor of the 'Daily News' for many years.

NOTES

Page 100. *Mr. Arthur Ransome*: the correspondent of the 'Daily News' in Russia. *Petrograd*: Before the Russian Revolution this town was known as St. Petersburg. *Peril*: danger. *with no small peril*: with great peril. *it did not occur to the dear old lady*: the dear old lady did not realize. *entitled*: gave the right, empowered. *the end*: the ultimate result. *universal chaos*: utter disorder or confusion, complete destruction. *cab-driver*: taxi-driver or hansom driver. *would get anywhere*: would reach any place. *social anarchy*: disorder in the society.

the world getting liberty-drunk: the world becoming dizzy with excessive love of freedom just as a man becomes dizzy with overmuch drinking. *it is just as well*: it is better, it is advisable. *the rule of the road*: John Hilton will use the phrase, 'road-manners'. *curtailed*: cut down, restricted. *preserved*: protected. *Piccadilly Circus*: a circular thoroughfare in London. It is a junction of many busy streets. *puts out his hand*: stretches out his hand to stop the vehicles coming from one direction to allow the others coming from some other direction to pass on. *symbol*: representative. *tyranny*: cruel and intentional use of power. *pulled up*: stopped. *by this insolence of office*: by this insolent policemen. *outraged*: affected, violated. *this fellow*: this policeman. *public highway*: public road.

Page 101: *reflect*: think. *incidentally*: by chance. *maelstrom*: whirlpool. *submitted*: yielded. *curtailment*: cut. *private liberty*: personal freedom. *social order*: order and

peace in the society. *a reality*: a real thing, a practical affair.

a social contract: an agreement with the society. *accommodation of interests*: adjustment of the rights or interests of all the people in the society. *touch*: affect. *the Strand*: a famous street in London. *bare feet*: feet without the sandals or shoes. *who shall say me nay?*: who will oppose me? *to be indifferent to you*: not to care for you. *fancy*: fanciful idea. *dyeing*. colouring. *waxing my moustache*: apply wax to my moustache. *Ella Wheeler Wilcox*: (1850—1919) a minor American poetess. *Wordsworth*: William Wordsworth (1770—1850) the great English poet who wrote hundreds of poems on Nature. *champagne*: a costly and high-class French wine. *shandygaff*: a cheap drink made up of beer and gingerbeer.

leave: permission. *what we choose*: what we like. *conventional*: common, familiar. *odd*: strange, new. *directly we step out of that kingdom*: As soon as we come out of that range. *becomes qualified*: becomes modified. *trombone*: a big musical instrument producing loud sounds. *Helvellyn*: the tallest mountain in the Lake District.

Page 102. *to accommodate*: to adjust. *liable*: likely, inclined. *imperfections*: weaknesses, shortcomings.

settled down: sat down. *'swot'*: hard work, strenuous work that causes sweating. *Blue-book*: a government publication in blue covers. *barrister*: an advocate of the High Court. *brief*: notes of a case-prepared by the solicitor. *turning an honest penny out of them*: making some money out of them by honest work. *'Tristram Shandy'*: a novel by Laurence Sterne (1713—1768). *'Treasure Island'* a novel by R. L. Stevenson (1850—1894).

task: hard and serious work. *reasonable quiet*: reasonable silence. *pompous voice*: proud voice. *Horne Tooke*: (1736—

1812) a philologist who wrote 'The Diversions of Purley'. *a person of immense swagger*: a highly swaggering person. *swagger*: talk boastingly. *someone in particular*: an important man, a man of position and influence. *wrestled*: struggled, tried to understand. *clauses and sections*: every word and sentence in the Blue-Book. *gale*: strong and sudden wind. *submerged*: drowned, spoiled. *to hang on to*: to stick to, to continue. *my job*: my study of the Blue-Book. *wearily*: with fatigue. *thundered*: spoke loudly. *themes*: subjects. *French*: Sir John French (1852—1925). Commander of the British Expeditionary Force in France at the beginning of the First World War. *Asquith*: Henry Asquith, Prime Minister of England from 1908 to 1916. *you know the sort of stuff*: you know the kind of matter which such people talk.

Page 103. *barrel organ*: a kind of musical instrument. *groaning out*: producing a loud and melancholy tune. *banal*: common place, trite, *song of long ago*: old song.

rude fellow: unrefined or impolite man. *thanks to him*: owing to him, on account of him. *illuminating journey*: a journey that improves the knowledge and wisdom. *encyclopaedic range*: encyclopaedic knowledge, vast knowledge of several things. *obviously*: plainly, clearly. *well-intentioned person*: well meaning person. *clubbable man*: sociable man, a man fit to be a member of a club.

foundation: basis. *alleged*: said. *thrusts herself*: pushes herself. *drilled*: trained. *in the broad current of the world*: in contact with several kinds of people. *small nationalise*: small nations. *aggressive*: quarrelsome. *bullying*: attacking or frightening the helpless. *deliberately*: purposely. *I feel something boiling up in me*: I feel angry or irritated. *trampling*: attacking. *highways*: public roads, *hideous*: loathsome, repulsive,

Page 104. *impede*: come in the way of. *a hot gospeller*: a Puritan, one who preaches earnestly and loudly. *Nietzsche*: (1844–1900) the German philosopher who preached the cult of the Superman. *hog-like outrage*: the dirty seat of the driver in the car. *the spirit of Prussia incarnate*: a typical representative of Prussianism, ie, might is right. *spectacle*: sight.

blatant: noisy, that which makes a loud noise. *sets the thing going*: plays the records on the gramophone. *'Keep the Home Fires Burning'*: a popular song during the First World War. *some similar banality*: some such trite or commonplace song. *illustration*: example. *Hazlitt*: William Hazlitt (1778—1830), a famous English critic and essayist. *was entitled*: was free. *his business*: his duty. *attic*: room in the top-most floor of the house. *impertinence*: silly behaviour. *wilfully*: playfully. *to trespass*: to encroach unlawfully. *trample on*: walk with heavy steps on in order to destroy.

clash of liberties: disagreement between the liberties of any two persons. *defy compromise*: challenge any agreement. *West End*: fashionable residential and shopping district in London. *amazing*: wonderful. *irascibility*: irritability. *flies into a passion*: loses his temper, becomes angry.

Page 105. *rushes out to order it away*: runs out of his house to drive away the piano-player in the street. *distinguished*: famous. *romantic*: strange. *Picaresque*: related to the adventures of rogues and vagabonds. *dotes on*: loves deeply. *wasps*: insects, *riddle*: puzzle. *Sancho Panza*: squire of Don Quixote in the novel, 'Don Quixote', written by the Spanish writer, Cervantes. Sancho Panza is full of humour and common sense.

complete anarchists: pure anarchists. An anarchist is one that wants to produce disorder and confusion in the country. *complete socialists*: pure socialists. A socialist is one that wants the government of the country to own the wealth of the country. *this complex world*: this world where there are several complications. *judicious mixture*: wise combination. *bureaucrat*: government official. *Marxist*: follower of Marx. Karl Marx (1818—1910) was the originator of communism. His famous book is 'Das Kapital.' *Tolstoyan*: follower of Tolstoy. Count Leo Tolstoy (1828—1910) was a great Russian novelist. While Marx recommends extreme socialism, Tolstoy wants unbridled personal liberty. *rugger*: Rugby Foot-ball. *soccer*: Association Foot-ball. *primeval*: primitive. *Fagin*: a Jew who is a robber-chief in Dickens's novel, 'Oliver Twist'. He trains young boys to become pick-pockets.

observance: following, adherence to. *commonplace intercourse*: ordinary dealings with other people. *the journey*: the life. *reflect on this*: think over this.

Page 106. *cease*: stop. *went ditto*: went wrong, went in the same (wrong) way.

ANNOTATIONS

An. 1. "I'm going to walk where I like. We've got liberty now,"

or

Individual liberty would have become social anarchy.

(P. 100.)

The passage is given from A. G. Gardiner's essay, 'On the Rule of the Road.'

Gardiner refers to a story sent by Mr. Arthur Ransome from Petrograd. A stout and old lady was walking in the

middle of a street in Petrograd. She created not only a lot of confusion in the traffic, but also a danger to herself. She was advised to walk on the pavement since that was the place for the pedestrians. But she replied that she would walk where she liked because they all had got liberty now. She did not realize the simple logic that if she demanded the right to walk in the middle of the road, the cab-drivers would claim the right to drive on the pavement and the result would be wide-spread confusion and disorder. Everybody would be interfering with everybody else's way and nobody would be reaching his or her destination. Individual liberty would soon produce social anarchy.

The old lady had that strange view because the Russians had abolished Tsarism and established the Soviet Republic. She thought that she could enjoy unlimited personal liberty. She did not understand that too much personal liberty would cause disorder and confusion in the society.

An. 2. It means that in order that the liberties of all may be preserved the liberties of every-body must be curtailed. When the policeman, say, at Piccadilly Circus, steps into the middle of the road and puts out his hand, he is the symbol not of tyranny, but of liberty. (P. 100)

A. G. Gardiner explains how unrestricted personal liberty will create social disorder. He refers to the story of an old lady who walked in the middle of the road in Petrograd and caused confusion in the traffic. She said that she would walk wherever she pleased because the people of Petrograd had got liberty. She did not realize that if she wanted the liberty to walk in the middle of the road, the cab-drivers would like to drive their cabs upon the pavement. So oneman's personal liberty would affect another man's personal liberty. The ultimate result of the exercise of unlimited

personal liberties will be wide-spread confusion in the society. To avoid this social anarchy everyone should know what the rule of the road means.

It means that the personal liberty of everyone should be restricted in order to protect the personal liberties of all the people. Gardiner gives an example to prove his point. If the policeman at Piccadilly Circus stretches out his hand, he is not acting as a tyrant displaying his power. He is only a preserver of the personal liberties of all. He stretches out his hand to stop the vehicles coming from one direction for a minute and allow the vehicles coming from another direction to move on. If he does not do it, the vehicles will dash against one another and there will be damage to vehicles and death to people.

Piccadilly Circus : a famous junction of busy roads in London.

A. G. Gardiner teaches very useful lesson to us through this passage.

An. 3. You have submitted to a curtailment of private liberty in order that you may enjoy a social order which makes your liberty a reality,

or

Liberty is not a personal affair only, but a social contract. It is an accommodation of interests (P. 101.)

The passage is given from the essay, 'On the Rule of the Road', written by A. G. Gardiner.

The author says that by 'the rule of the road' he means a cut in everybody's personal liberty for the protection of everybody's personal liberty. The policeman regulating the traffic in a busy centre like Piccadilly Circus is not a symbol of tyranny, but liberty. When a motorist is stopped by him,

he is only safe-guarding the life and personal liberty of that motorist. So the motorist allows the policeman to cut his personal liberty to a small extent only to ensure social order which alone can make the motorist's private liberty a real thing. If the motorist does not want his liberty to be curtailed, the other motorists also will not like to have a restriction on their individual liberties. If all of them are allowed to exercise their personal liberties in full, they will kill one another. There will be no order and peace in the society.

Hence liberty is not only a personal affair, but also a social contract. Personal liberty is related to social liberty. The one depends upon the other and *vice versa*. Hence it is an adjustment in the individual liberties of all.

curtailment: cut, restraint.

accommodation of interests: adjustment in private liberties.

An. 4. And you will not ask me whether you may be a Protestant or a Catholic, whether you may marry the dark lady or the fair lady, whether you may prefer Ella Wheeler Wilcox to Wordsworth, or champagne to shandygaff. (P. 101.)

The passage is given from A. G. Gardiner's essay, 'On The Rule of the Road'.

The author says that liberty is not merely a personal affair, but also a social contract. To make personal liberty a real thing everybody's personal liberty should be curtailed to a certain degree. Still everybody will have whole range of action in which he can exercise his personal liberty without coming into a clash with the personal liberties of others. For example, one can wear the dressing-gown and pass

through the Strand with long hair and bare feet. One has the personal liberty to dye his hair, wax his moustache, wear a tall hat, go to bed early or late and need not get anyone else's permission to do so.

On a similar principle the other man need not ask for his permission to be a Protestant or Catholic, to marry a dark or fair lady, to prefer Ella Wheeler Wilcox to Wordsworth, or to prefer champagne to shandygaff. In these matters the other man has perfect personal freedom to act as he likes. It does not clash with others' liberties.

Ella Wheeler Wilcox : American poetess of minor importance. *Wordsworth* : One of the greatest of English poets. He was a poet of Nature and lived in the 19th century.

champagne : costly and high-class wine of France.
shandygaff : cheap wine which is a mixture of beer and ginger beer.

An. 5. I think I could enjoy 'Tristram Shandy' or 'Treasure Island' in the midst of an earthquake. (P. 102.)

The passage is given from A. G. Gardiner's essay, 'On the Rule of the Road'.

Gardiner gives an example from his own experience to show that one's personal liberty often comes into conflict with others' personal liberties. Once he was reading the Blue-Book while travelling in a train. At a station two men got into his compartment. One of them began to talk loudly to his companion. He did not understand that his personal liberty to talk loudly clashed with Gardiner's personal liberty to read the Blue-Book in quiet. His loud and pompous talk disturbed the author's reading. The author had to understand every word and phrase in the Blue-Book

in order to make some money through honest work. He was not reading the Blue-Book for pleasure. If he were reading a book for pleasure, he could stand any disturbance or loud noise. For instance, he can read the 'Tristram Shandy' or 'The Treasure Island' even in the midst of an earthquake because they are novels which are read for pleasure and so even the earthquake would not disturb his reading. Even if he feels disturbed, he would not lose anything. But if his study of the Blue-Book were disturbed, he would lose money.

'*Tristram Shandy*'—a romantic and humorous novel by Laurence Sterne, an English novelist of the 18th century.

'*The Treasure Island*'—a novel of adventure written by the famous English writer, R. L. Stevenson, of the 19th century.

Though the passage is a bit humorous yet it brings out the irritation felt by him when his reading of the Blue-Book was disturbed.

An. 6. The thing that was wrong with him was that he had not the social sense. He was not 'a clubbable man.' (P. 103)

The passage is given from A. G. Gardiner's essay, 'On The Rule of the Road.'

Gardiner explains to us how one man's personal liberty clashes with another man's personal liberty. Oneday he was reading a Blue-Book while travelling in a railway carriage. At one station two men got into his carriage. One of them went on talking in a loud tone about his sons who had served in the First World War and about Sir John French and Henry Asquith. His thunderous voice disturbed Gardiner's reading. If the author had requested the man to talk in a lower tone, he might have taken the request or an insult.

In fact, the man did not have the intention of being impolite. He was under the impression that everyone in the compartment liked him and would be benefited by his talk and wide range of knowledge.

His defect was that he lacked social sense. He was not a clubbable man. He was not fit to be a member of a club where one should give primary consideration for the feelings and comforts of the others first. Consideration for the others is the basis of social sense or conduct.

a 'clubbable man'--a man fit to be a member of a club. The term is put within inverted commas because the word, 'clubbable', was used for the first time by Dr. Johnson.

might is right An. 7. Are you someone in particular or are you simply a hot gospeller of the prophet Nietzsche? *See philo* (P. 104)

The passage is given from A. G. Gardiner's essay, 'On The Rule of The Road.'

Gardiner points out how some people do not possess social sense. They do not care for the rights of helpless people and small nations. When he hears the bullying horn which some motorists purposely use, he feels irritated and angry just as he felt angry and irritated when Germany attacked Belgium in the beginning of the First World War. He wants to know by what right the motorist is making that disgusting noise to make the people give him way. He wants to know whether the motorist cannot wait till he gets a way, or at least announce his coming in a gentle way.

Gardiner would like to know whether the motorist is a great man before whom other people should not stand or a mere follower of Nietzsche's doctrine that might is right.

Some one in particular-some person of rank and renown.

a hot gospeller-an over-enthusiastic follower or preacher of Nietzsche's doctrines.

Nietzsche—(1844—1900) German philosopher who preached about the cult of the superman.

The passage brings out Gardiner's anger against the motorist who sounds of the horn pompously.

An. 8. Your neighbours may not like 'Keep the Home Fires Burning.' (P. 104)

The passage is given from A. G. Gardiner's essay, 'On The Rule of the Road'.

Gardiner gives examples of the people who lack social sense and whose exercise of personal liberties comes into conflict with the personal liberties of other people. The motorist who proudly sounds the bullying horn unnerves and angers the pedestrians. Similarly, a man gets a wretched gramophone on a Sunday afternoon and plays his favourite records. He keeps the windows of his room open and plays the popular tune, 'Keep the Home Fires Burning.' But his neighbours may not like to hear it. They would like to enjoy a calm and undisturbed Sunday afternoon. The man, who plays records on the gramophone, is encroaching on the liberties of his neighbours.

'*Keep the Home Fires Burning*'—a popular song in England during the First World War.

An. 9. I would give much to hear Sancho Panza's solution of such a nice riddle. (P. 105)

The passage is given from A. G. Gardiner's essay 'On the Rule of the Road.'

Gardiner gives an example to show that sometimes the personal liberties of people are opposed to one another in such a way that a solution seems to be impossible. His friend, who lives in a West End Square, does not like street pianos. Whenever he hears a street piano, he runs out of his house, to drive away the pianist. But a lady of rank lives in the neighbourhood. She loves romantic and picaresque things. She dotes on street pianos. So she encourages the street pianists. Gardiner does not know whose private liberty should be respected in this case. It is reasonable to like street pianos as well as to hate them. The author is ready to give anything to hear Sancho Panza's solution for this case.

I would give much—I would give as much money as I can. *riddle*—puzzle. *Sancho Panza*—He was the squire to Don Quixote in the novel, 'Don Quixote', written by the Spanish writer, Cervantes. He was gifted with shrewd common sense. Though he was an uneducated man, he was able to decide difficult cases with his shrewd common sense.

10. I am neither a Marxist, nor a Tolstoyan, but a compromise. (P. 105)

The passage is given from A. G. Gardiner's essay, 'On The Rule of The Road.'

Gardiner says that we should not sacrifice all our personal rights while respecting the rights of others in the society. We should be neither complete socialists nor complete anarchists. We should preserve both our private liberty and our social liberty. We must fight against bureaucracy to protect our personal liberties and fight against the anarchists to protect our social order. Only if we preserve social order, our personal liberties will be realized.

Gardiner says that he is neither a Marxist, nor a Tolstoyan, but a combination of both Marxism and Tolstoyism.

Karl Marx (1818—1883) was a German socialist. His book, 'Capital', was responsible for the origin of communism. Marxism, in the accepted sense, gives greater importance to the Government than to individual liberty. Count Leo Tolstoy (1828—1910) was a great Russian novelist and social reformer. 'Tolstoyism' stands for complete personal freedom at the expense of the liberty of the Government.

So Gardiner is a lover of both personal liberty and social order.

ESSAY

State A. G. Gardiner's views on the rule of the road, or 'in order that the liberties of all may be preserved the liberties of everybody must be curtailed'—How does Gardiner explain this view ?

or

'Liberty is not a personal affair only, but a social contract. It is an accommodation of interests'—Discuss, in the light of Gardiner's arguments, or.

'A reasonable consideration for the rights of feelings of others is the foundation of social conduct'—How does Gardiner prove this statement ?

A. G. Gardiner's essay, 'On the Rule of the Road' is a delightful and instructive essay. By the 'rule of the road' the author means that the personal liberty of everyone should be cut down a little in order to preserve the personal liberties of all the people in the society. Everybody wants to enjoy unrestricted personal freedom. But often the personal liberty of one clashes with the personal liberty of another. So, if people were allowed to enjoy unrestricted personal liberties, only disorder and confusion will result. The author gives several examples to prove this.

Once a stout lady walked along the middle of a street in Petrograd. She endangered her own life and caused a lot of confusion in the traffic. She refused to walk on the pavement which was the proper place for the pedestrians. She said that she would walk where she liked because the

people of Petrograd had got freedom. She did not realize that if the cab-drivers also claimed unrestricted personal liberties and drove on the pavements, there would be wide-spread killing and confusion. Individual liberty would end in social disorder.

Once Gardiner was reading the Blue-Book seriously while travelling by train. At one station two men got into his compartment. One of them started talking to the other in a loud and pompous voice. He began to talk about his sons who had served in the First World War and about the actions of Henry Asquith, Sir John French and the Germans. He was deluding himself into the belief that the co-passengers were being benefited by his wide range of knowledge and talk. Though he was a well-intentioned man, he lacked social sense and was not a 'clubbable man'. He did not realize that his personal liberty to talk as he pleased was clashing with Gardiner's liberty to read the Blue-Book in silence. Gardiner was making an intensive study of the Blue-Book in order to earn some money out of it. If he were reading it for pleasure, he would not mind the disturbance. He could enjoy the 'Tristram Shandy' or 'The Treasure Island' even in the midst of an earthquake since those books are read only for pleasure.

Sometimes a man plays his favourite records on a wretched gramophone on Sunday afternoons. For example, he plays the song, 'Keep the Home Fires Burning'. He opens the windows of his room thinking that the neighbours also would enjoy the music. He does not, for a moment, understand that his neighbours dislike it and want to enjoy a quiet Sunday afternoon. If a man wants to learn to play on the trombone, he can shut himself in a room in his own house and practise it. It will give little disturbance to the

neighbours. Or, he can go to the top of Helvellyn to practise it. It will not disturb his family or his neighbours.

Gardiner's friend, who lives in a West End Square, does not like street pianos. Whenever he hears a street piano, he is so irritated that he runs out of his house to drive away the pianist. A famous lady, who is his neighbour, has a fascination for romantic and picaresque things. She loves street Pianists. In this case Gardiner does not know whose personal liberty should be respected and protected. Only Sancho Panza could decide it.

So Gardiner says that if people willingly agree to have a little cut in their individual liberties, social order and peace can be ensured. Only if there is social order, everybody's personal liberty can become real. If the policeman at Piccadilly Circus puts out his hand to regulate the traffic, he is not encroaching upon the personal liberties of the passengers to show his power. He is trying to establish a social order which alone makes individual liberty a reality. So liberty becomes not merely a personal matter, but also a social contract. It is an adjustment of the personal liberties of all people. In certain matters that do not infringe on others' personal liberties one can exercise his private liberty freely. For example, a man can walk in the Strand in his dressing-gown with long hair and bare feet. He can dye his hair or wax his moustache. He can go to bed and wake up early or late. He can be a Protestant or Catholic. He can marry a dark lady or fair lady. He can drink champagne or shandygaff. He can admire Wordsworth or Ella Wheeler Wilcox. He can send his child to any school he likes. He can make his child specialize in arts or sciences and play rugger or soccer. But if he wants to keep his son uneducated or if he wants to send his son to a school of pickpockets, it

will not be tolerated since it will endanger social peace and harmony. Again, if he pushes himself in front of the others standing in a queue at the ticket office, he will be duly condemned.

So a reasonable consideration for the personal liberties of other people becomes essential for a decent man of the society. At the same time he need not sacrifice all his personal liberty for the sake of social liberty. He should be neither an anarchist nor an extreme socialist, but a wise combination of both. He must fight against the bureaucrat to preserve his personal liberty. At the same time he should fight against the anarchist to preserve social order because only in the presence of social order his personal liberty will become a reality. So Gardiner says that he is neither a Marxist, nor a Tolstoyan, but a judicious mixture of both.

CHAPTER 15

Seeing People Off

(By Sir Max Beerbohm).

INTRODUCTION

Sir Max Beerbohm (1872—1956) was a renowned writer of this century. He became a prominent writer through his contributions to the quarterly journal 'The Yellow Book.' His essays are adorned with humour, pathos, irony, wit, satire and liveliness. 'A Christmas Garland', 'And Even Now', 'Yet Again', etc.' are a few of his chief works.

NOTES

Page 107. *good at*: skilful. *Waterloo, Vauxhall*: railway stations in London. 'To see a friend off from Waterloo to

Vauxhall were easy enough: This kind of construction of a sentence is very rare. The verb 'were', is used in the subjunctive mood. *to be called on*: to be appealed. *are never called on*: are never appealed or requested. *perform*: do. *feat*: notable or brave act. *longish*: long. *turn up*: appear. *lamentably*: miserably. *our failure*: ie, to give a proper send off to the friend. *genuine*: sincere. *restraint*: control. *intimacy*: deep friendship. *has not been snapped*: has not been broken. *implore*: request. *deaf to the entreaties*: do not care for their requests. *odd*: strange. *if we took them at their word*: if we take their words literally, if we believe in the truthfulness of their words. *heartily reciprocated*: willingly returned, requited with affection. *what a gulf yawns*: a great gulf yawns, a long separation opens up. *vainly*: uselessly.

Page 108. *gaze at*: look at. *dumb*: silent, that which does not have the power of speaking. *altered*: changed. *on the surface*: outwardly. *long for*: wish for. *farce*: absurd and awkward drama. *duly turned up*: promptly appeared. *Euston*: a great railway station in Euston square, London.

Overnight: on the night before the next day. *mingled*: mixed up. *festivity*: joy. *elapse*: pass. *ignoring*: neglecting. *gaily*: joyfully. *were made manifest*: were made visible, were revealed. *to strike us*: to make us feel. *odd*: strange.

Page 109. *monosyllable*: single-syllabled word. *conscientiously*: honestly. *obviously*: clearly. *assumed fit*: pretended coughing. *bustle*: noise. *was unabated*: did not decrease. *alighted on*: rested on. *portly*: dignified. *earnestly*: seriously. *but one to ours*: only one to our window, *profile*: facial appearance seen from sideways. *impressive air*: clear appearance. *the strong tenderness of his gaze*: the strong affection shown by his looks. *magnetic*: attractive, *poured out*: spoke out. *injunctions*: instructions. *in a flash*: suddenly

privilege : advantage. *the London stage* : the drama stage in London. *mystery*: unintelligible thing. *sober habits*: steady habits, quiet-going habits. *many others of his kind*: many other actors. *drifted seedily away into the provinces*: moved away to the provinces just as small seeds are carried away by winds. *ceased*: stopped. *ceased to remember him*: forgot him. *prosperous and solid*: wealthy and strong.

Page 110. *drawing* : attracting. *I waved farewell* : I waved my hand to bid farewell. *darted forward*: moved forward quickly as a dart (arrow) released from a bow. *at length*: at last. *simultaneously*: at the same time. *dramatic criticisms*: criticisms on dramatic performances. Beerbohm was writing dramatic criticisms for the 'Saturday Review'.

you recite at concerts?; you sing at musical entertainments? *mysterious prosperity*: strangely acquired wealth. *unhinged him*: ruined him. *explicit*: plain, clear. *assented*: admitted.

Page 111. *gravely*: seriously. *confessed* : admitted. *bewildered* : confused, puzzled. *the Anglo-American Social Bureau*: There was no such thing. It was an invention of Beerbohm's friend (or Beerbohm). *annually pass through England*: tour England every year. *inhospitable*: unkind. *are hardly worth*: are not worth. *seers off*: those who give send-off to friends, relatives, etc. *enlightenment*: explanation. *despised*: hated. *footing*: support.

Page 112. *shuffling* : dragging the feet slowly. *staring blankly*: looking vacantly.

professionally: as a profession. *martyr*: victim. *fright* : fear. *resentment* : hatred, disgust. *Diderot*: (1713—1784) French Philosopher, dramatist and critic. *ornate*: beautiful. *his terms*: his fees. *I don't grudge the investment*: I don't

refuse to spend the money as a sort of investment. *grudge*: be unwilling to do a thing. *investment*: money used as capital in doing a business, money used as initial expenditure to get profit in a work.

ANNOTATIONS

An. 1. Yet, on the surface, everything is different ; and the tension is such that we only long for the guard to blow his whistle and put an end to the farce. (p. 108)

The passage is given from Sir Max Beerbohm's humorous essay, 'Seeing People Off.'

The author says that giving a send-off to friends or relatives at railway stations is the most difficult work in the world. We may come to the station in time to say farewell to the departing person. We would have finished exchanging all the sorrowful words of parting in his or our house itself. So we may not be having more to say at the railway station. He and we shall be gazing at each other as dumb-animals gage at human beings. We try to talk something to that man. We are conscious of the fact that we parted from him overnight. He knows that we have not changed since that parting. Still outwardly everything looks different. Our mental tension is so great that we wish for the whistle of the guard soon and put an end to the farcical act of seeing the friend off.

We are bored by our waiting on the platform till the train moves off. Our boredom increases when we have nothing to say to our friend. Hence we wish for the quick departure of the train.

on the surface : outwardly. *long for* : wish for. *the farce* : the send-off is like a farce. A farce is an absurd and awkward drama.

The passage reveals a universal truth.

2. 'Thus', said Le Ros, 'the A.A.S.B. supplies a long felt want.'
(p. 111)

The passage is given from Sir Max Beerbohm's humorous essay, 'Seeing People Off.'

When Beerbohm was giving a send-off to his friend at Euston, he saw an old acquaintance giving a send-off to a young American lady. After the train left the platform, he met that acquaintance who was called, Le Ros. He had been an actor. Now he was not an actor on the stage. He told Beerbohm that he was an actor on the railway platform. At the request of the author he gave him a detailed explanation.

He was an employee of the Anglo-American Social Bureau. Thousands of American tourists visit England every year. Most of them did not have English friends. In the past they had brought useless letters of introduction. They had not been able to get any help from the unkind English. So the Americans, who were a rich nation, established the A. A. S. B. This Bureau was now supplying them with the long-felt need viz, English friends. Fifty per cent of the money paid by the tourists would be taken over by the Bureau and the other fifty per cent would be given to the English friends whose duty was to see the tourists off at the railway stations.

the A. A. S. B. : the Anglo-American Social Bureau. It is nothing but an imaginary institution. The author has invented this name.

the long-felt want : the desire to have English friends in England.

ESSAY

Bring out the humour in Sir Max Beerbohm's essay,
'Seeing People Off'

or

State Sir Max Beerbohm's views on giving send-off to friends at the railway station.

Sir Max Beerbohm is a good critic, essayist and caricaturist. His essay, 'Seeing People Off', is replete with humour and realism. With great accuracy and skill he exposes the mind of the man who goes to the railway station to give a send-off to his friend or relative.

At the very outset he confesses that he is not good at seeing people off at railway stations. He feels that it is one of the most difficult works in life. We are not asked to give a send-off to a friend who is going to a nearby place for a couple of days. Only when the friend goes to a distant place and will be absent for a long time, we go to see him off at the station. We come to the station quite early enough. But we fail miserably enough in giving the proper send-off.

Inside a room or on the door-step of our house or his house, we can say the farewell in the proper manner. We can express our sorrowful feelings in words and on our faces. There is no awkwardness or check on either side in expressing the sorrow over the parting. If leave-taking stops there, it will be admirable. But it continues upto the railway station. Of course, the friend says that we need

not come to the station. But we don't take his words literally or seriously. We go to the station on the next day in time. But there we are not able to say anything to the departing friend. We stare at each other as dumb animals. We are conscious that we already bade farewell to him overnight. He knows that we have not changed much. Our boredom increases so much that we sincerely wish for the whistle of the guard and the departure of the train. We feel that the whole act of seeing the friend off is a farce.

One morning Beerbohm came to the Euston Railway Station in time to give a send-off to a friend who was leaving for America. On the previous night itself the author and other friends had given a farewell dinner to him. During the dinner they had expressed their joy in having enjoyed his company for many years and sorrow over his parting from them.

But, now, on the platform, Beerbohm and the others stood as strangers to the departing friend. Neither he, nor they could speak anything. The whole situation was very awkward. If at all they spoke to him, they put meaningless questions to him. One of them asked him whether he had got everything with him. He replied, 'Yes.' Beerbohm hoped that the friend would be able to lunch on the train. He replied, 'Yes.' The friend said that the train went straight to Liverpool. One of the seers-off enquired whether it did not stop at Crewe. 'No,' was the reply. There was a long pause. Then one of them nodded with a forced smile. Another coughed a false cough. All these meaningless actions and words served to pass the time.

Beerbohm casually looked at a dignified-looking man who was talking seriously to a young American lady at the nearby window. His profile and his magnetic appearance

were vaguely familiar to the author. He was giving advice and instructions to the lady. His eyes were full of affection for the lady. Soon Beerbohm recognized him as Hubert Le Ros whom he had met seven or eight years ago in the Strand. Le Ros had been unemployed and had borrowed half-a-crown from the author. He had been so attractive in his words and appearance that the author had deemed it an honour to lend him anything. He had been a good actor with quiet habits.

Now, quite surprisingly, he looked wealthy, dignified and stout. Instead of a shabby fur coat and unshaven wide jaws, he had a well shaven face and decent clothes of a rich man. He looked like a banker. Anyone would be proud to be given a send-off by him.

The seers-off were asked to stand back since the train was about to move. Beerbohm waved farewell to his friend. Le Ros was clasping the lady's hands without standing back. When the order was repeated, he stood back a second and again rushed forward to give a final word to the lady. There were tears in her eyes and in his eyes.

After the train passed on, he saw the author and greeted him. He repaid the half-crown which he had borrowed from the author long ago. They walked on the platform hand in hand. Le Ros paid a tribute to Beerbohm's dramatic criticism in the 'Saturday Review.'

Beerbohm expressed his sorrow over Le Ros' leaving the stage. Le Ros remarked that he was not an actor on the dramatic stage now. On the contrary, he was an actor on the railway platform. Beerbohm was surprised to hear it. He demanded an explanation from Le Ros.

First Le Ros made it clear to him that the American lady was not his friend. He had met her for the first time

about half an hour ago in the station. The American tourists who had been visiting England had never had English friends in England. So they had started an institution called, the Anglo-American Social Bureau. This Bureau would supply the American tourists with English friends whose duty would be to see the tourists off at railway stations. Half the fees paid by the tourists for this purpose would go to the seers-off and the other half would go to the A. A. S. B. Le Ros was an employee of the A. A. S. B. The Americans were rich enough to employ seers-off. The fee was £ 5 for a single traveller and £ 8 for a party of two or more. They intimated to the Bureau when they would depart. Also they would send a description of themselves so that the seers-off might identify them on the platform. This kind of getting a send off enabled the tourists to get the regard of the guard and the co-passengers. Besides, it was a pleasant sport for the seer-off.

Then Le Ros asked Beerbohm whether the latter did not appreciate the manner in which he had seen the American lady off. Beerbohm expressed his sincere admiration for it. He tried to compare himself as a seer-off with Le Ros. But Le Ros cut him short and said that he had seen the struggle of Beerbohm. He remarked that the railway station was the most difficult place to act in. Beerbohm said that he had not been acting ; but he had been really feeling sorry to part from his friend. Le Ros observed that one cannot act without feeling the emotions of the action. He did not agree with Diderot, the French playwright's view that one could act without feeling. He had shed tears when the train had started moving. He had not forcibly brought tears into his eyes. He had been really moved to tears while playing the seer-off. But, inspite of the genuine sorrow of Beerbohm over the departure of his friend, the

author had not been able to shed tears to show his sorrow. In other words, the author could not act.

Beerbohm appealed to him to teach him the art of acting. Le Ros said that he would oblige the author since the seeing-off season was over. He consulted his note-book and said that he would give the coaching to the author on Tuesdays and Fridays. He was already giving the coaching to many students. Though the fees charged by him were too much, the author thought it was worth paying him.

CHAPTER 16

Noises

(By Robert Lynd).

INTRODUCTION

Robert Lynd (1879–1949) was writing articles under the Pseudonym ‘Y. Y.’, to ‘The News Chronicle’. The volumes containing his essays are ‘Books And Authors,’ ‘The Money Box’, ‘The Green Man’, ‘Life’s Little Oddities’, etc.

NOTES

Page 113 : *in the thick of a campaign* : in the midst of fierce fight. *Dr. Horton* : a famous Non-conformist preacher in London. *within the gamut of* : within the entire range of musical notes. *Sir Walter de Frece* : a magistrate at Brighton. *to call for*: to demand, to require. *cessation* : end, stopping. *inferno* : hell. Figuratively it refers to any scene of horror. In this context it refers to the noises made by the motorists. *due to similar causes* : for the same reasons. *the Brighton front*: a famous watering-place in Sussex. It has a lovely sea-front. *perpetually* : constantly. *feature* : quality,

aspect. *three protesting against outrages on the ear for one that protests against outrages on the eye* : If there is one complaint against the trouble given to the eye, there will be three complaints against the trouble given to the ear by motorists. *infuriated* : angered. *unsightliness* : blindness. *make room for* : give place to. *inventors* : scientists. *silencer* : a contrivance to minimise the noise produced by cars, guns, etc. *asphalt* : dark substance like tar. It is used in the construction of roads. *to muffle* : to cover, to minimise. *pneumatic tyres* : tyres inflated with air. *hansom-cab* : Two-wheeled cab for two inside and the driver mounted behind.

Page 114 : *forbidding* : prohibiting. *whistling for taxi-cabs* : people used to whistle to summon taxi-cabs. *barrel-organs* : harsh-sounding musical boxes on wheels played by travelling Italians. *lessened* : reduced, minimised. *din-noise, uproar* : noise. *what are a few barrel-organs amid the uproar of London* : The noise that will be produced by a few barrel-organs will be nothing when compared with the noise in London. *incessantly* : endlessly. *suppressed* : controlled. *in vain* : uselessly. *nerve-racking* : painful. *hideous* : repulsive.

detestation : hatred. *bursting of waves* : dashing of waves.

Page 115 : *breaking-wave* : wave that curls over and dashes into foam. *ravished* : attracted. *rattle* : rattling or grating noise. *rumble* : noisy and slow movement. *the flapping of sails* : the noise produced by the sails when they flutter in the breeze. *squeaking* : short shrill noise. *cordage* : ropes. *gull* : a kind of sea-bird. *lapping* : noise made by water when it dashes against boat or rock. *yelling* : shrill cries. *miracle* : wonderful happening. *anything but pleasure* :

anything except pleasure. *all-pervading peace* : peace that pervades or prevails everywhere.

merge into : become one with, mix. *universal peace of the country-side* : wide-spread peace of the countryside. *vibrate with hostility* : tremble with hatred. *punctuated the night-hours* : disturbed our night-hours at intervals.

Page 116 : *be resented* : be hated. *urban peace* : peace in the town. *Portland place* : in West London. *thrush* : a song-bird. *Harley Street* : a famous street, full of doctors and specialists. *singularly* : strangely, unusually. *rasping* : grating, harsh. *raucous* : harsh, hoarse. *melodious* : sweet. *exhilarating way* : cheerful and enlivening manner. *Cheapside* : a business centre in East London. *Wordworth's poem* : 'The Reverie of Poor Susan.'

Page 117 : *in the order and multitude of the songs* : in the nature and large number of the songs. *cease* : stop. *longing* : wishing. *exasperated* : angered. *canary* : a song-bird kept in the cage. *infinitely* : greatly. *fleeting* : temporary, casual. *momentous* : serious.

the small hours : the early hours after midnight. *chanticleer* : domestic cock. Originally the word meant 'one who chants or sings clearly' *scarcely* : never, not. *maddening* : irritating. *is scarcely less maddening* : is not less irritating, ie, is more irritating. *electric drill* : a machine that produces a great deal of noise while breaking up city streets for repair. *from the bench* : in the court. *deadly* : dangerous. *conceived* : imagined, thought. *perpetual* : constant.

Page 118. *wrecks* : ruined persons. *be strewn* : be filled, be sprinkled. *at fault* : perplexed. *Wagnerian music* : full-sounding music like that produced by the German composer, Richard Wagner (1813 - 1883). *Rome* : capital of Italy.

Nice : a town in Southern France. *Florence* : a famous town in Italy. *deliberate cracking of whips* : cracking the whips purposely, produce the cracking noise of the whip purposely. *mule* : a hybrid animal born of a mare and ass. *persuade* : convince. *a neurotic townsman* : a townsman suffering from nervous disorder.

Page 119. *chorus* : collective music or noise. *still and universal* : calm and wide-spread. *hooting* : noise.

ANNOTATIONS.

An. 1 They have, if we may trust the writers of detective stories, invented silencers for revolvers; they have invented silencers for motor-cars. (P 113)

The passage is given from Robert Lynd's, essay, 'Noises'.

Lynd, says that the world is becoming more and more noisy. Noises outnumber ugly sights. If one noise is abolished, another kind of noise sprouts up. There seems to be no cure for the noisiness of the world. Scientists who are able to invent all kinds of things are not able to invent silence.

The writers of detective stories introduce into their stories some scientists who have invented silencers for revolvers and motor-cars. Whether we believe it or not, we would appreciate the scientists if they invent silencers for streets.

Silencer ; a contrivance that will minimise the noises.

The passage reveals Lynd's disbelief in the existence of silencers for revolvers and cars.

An. (2) To the other group, the town became the country as they listened to the bird, as cheapside was transformed by a thrush's song in Wordsworth's poem. (P. 116)

The passage is given from Lynd's essay entitled, 'Noises'.

Analysing the general attitude towards noises, Lynd says that people do not consider the noises of the countryside as noises at all. The popular view is that the countryside is calm and silent. Hence the noise of the owl in the countryside is not received with any contempt. Only the noises of the city irritate the people. If the noises of the countryside were transferred to the city, they will be hated by the people. To illustrate this point Lynd refers to a case of twenty years ago.

A coachman near Portland Place was summoned to the court for keeping a thrush which gave nuisance to his neighbours by its continual singing. A Harley Street surgeon, the proprietress of a nursing home and several others gave evidence to prove that the thrush was a nuisance. But a boot-maker, a veterinary surgeon, the coachman's mistress and many others gave evidence to show that the thrush sang sweetly and pleasingly.

Lynd says that the two parties heard the bird with different kinds of imaginations. One group took the song of the thrush for one more addition to the noises of the town. The other party felt that the town was the country when they heard the song of the thrush. Just as Cheapside was made to look like a countryside by the song of a thrush in Wordsworth's poem, 'The Reverie Of Poor Susan', so also the coachman's locality resembled a countryside because of the song of the thrush.

Cheapside—a busy commercial street in East London.

Wordsworth's poem: In the poem 'The Reverie Of Poor Susan', Susan hears the song of a thrush in Cheapside. At once she sees a vision in which Cheapside turns into a countryside with trees, mountain, river, valley, green pastures and a small cottage.

Lynd says that everything can be looked at from two opposite points.

An. (3) After a week of it we should weep tears of joy if all the dogs suddenly began to bark again and all the sirens in the docks and factories to make a hideous hooting. (P. 119)

This is the concluding sentence of Lynd's essay, 'Noises'. The essay ends with this note of disillusionment. After describing the various kinds of noises that fill the world, Lynd goes on to say that we have to learn to enjoy them since we cannot get rid of them. After all noises are not so bad as they are taken to be. In fact, love of noise has become so ingrained in our blood that we can not live in utter silence. Suppose all the noises of the world were removed from life. Let cars move silently through silent streets. Let not our walking produce any sound. Let the labourers build houses silently. Let the birds and the animals make no noise. In short, let there be universal silence.

We cannot tolerate it for more than a week. We would begin to love noise. We would shed tears of joy if all the dogs begin to bark and if the sirens of factories and docks begin to make a loud and loathsome noise. We cannot do away with silence once for all.

docks : basin with flood-gates for loading and repairing ships.

hideous hooting : repulsive or unpleasant and loud noise.

Lynd's statement is nothing but a universal truth.

ESSAY.

State the observations of Lynd on noises.

Robert Lynd's essay is a delightful essay which sets forth the popular view on noises and drives home the truth that we cannot do away with noises.

The world is becoming more and more noisy day after day. Dr. Horton, a preacher of London, criticized the motorists for disturbing his Sunday services by producing all kinds of noises with the horn. Sir Walter de Frece, a magistrate of Brighton, was appealing for a complete cessation of the noises in the Brighton front. In the newspapers letters of complaint protest more against the nuisance to the ear than against the nuisance to the eye. If one kind of noise is abolished, another kind of noise sprouts up. There seems to be no way to put an end to noises. The scientists, who have invented all kinds of things, are not able to invent silence. The scientists in detective stories have invented silencers for cars and revolvers. In actual life they have not been able to invent a silencer for street-noises. They have given us wooden pavements, asphalt for the roads and pneumatic tyres for the cabs to reduce the the noises. Despite of these things the world is full of unpleasant noises.

When we put an end to one kind of noise, a new and louder noise comes into being. Whistling for taxis is prohibited in London in order to abolish one type of unpleasant noise. The result is that London is more noisy than before. We may prohibit the use of the barrel-organs. But the noises produced by the barrel-organs is nothing, compared with the chorus of noises in London. In the past scavengers carried bells with them and rang them loudly as they passed. The

postmen also rang bells loudly at street-corners so that people might bring letters to them. The nuisance caused by such bell-sounds has been abolished. Yet, the noises have grown louder and more intolerable.

Some three or four decades ago the noises made by Nature and the noises made by man were tolerable. Of course, some people dislike the noise of the sea. But it is a lulling and sweet noise for Lynd. Association of ideas makes us love the noises in Nature because the general view is that Nature is calm or tolerably noisy. If a machine produces the noise of the waves, we may not like it. On the contrary, if the sea makes the sound of a motor-horn, we shall appreciate it. Once Lynd spent a month near a harbour. He loved not only the noises of the sea, but also the noises of the pulleys, the puffing of engines, the rumble of railway trucks, the flapping of sails, the squeaking of cordage, the screaming of gulls and the yelling of railwaymen in the harbour, but the grating sound made by the iron-gate through which people crossed the railway line was also sweet to him. All these noises in the harbour made him think that there was universal peace. He got that impression because they were produced in the neighbourhood of the sea which he liked.

Similarly the noises of the countryside do not look like noises at all. The popular view is that the countryside is calm and peaceful. Hence we hear the noises there with our minds, not with our ears. Even the hooting of the owls does not displease us. But if the same hooting were made by a motor-horn in the town, we shall be irritated beyond the limit. If all the noises of the countryside were transferred to the city, they will be hated by people since they have lost their association with the peace of the countryside.

There came an interesting case to a court twenty years ago. A coachman near Portland Place was charged with

keeping a thrush that gave a nuisance to the neighbours by its continual singing. A surgeon, the proprietress of a nursing home and several others gave evidence to prove that the thrush was a nuisance to them. But several others like the boot-maker, the veterinary surgeon and the coachman's wife gave evidence to show that the song of the bird enchanted them.

Now, the group that hated the bird thought that its song was one more addition to the hideous noises of the city. The other group felt that the city itself was transformed into a countryside by the song of the thrush just as Cheapside was transformed into a countryside by the song of a thrush in Wordsworth's poem, 'The Reverie Of Poor Susan'.

An uncaged bird in the countryside sings freely and joyously. There is variety in its singing. Also it sings a large number of songs in a day. Our enjoyment of its song increases because it stops singing when we long to hear its song for some more time. But a caged bird sings till we are bored and irritated. The canary, the nightingale and the willow-wren will please us by their songs only if they are uncaged birds.

The townsman hates the crowing of cocks only because he hears it as a town-noise, not as a country noise. As the name, chanticleer, suggests, the crowing of the cock is an agreeable noise. But it becomes a disagreeable noise only when it is heard in the city. A London magistrate declared that it was more dangerous and destructive to health and nerves than anything else. If this were true, the people of the countryside should have died in large numbers. The fact is that the townsman does not want any more addition to the noises of the town.

Man has been really a lover of noise. The primitive instruments of music like drums, show how much he has loved noise for the sake of noise. The Italians and the French are lovers of noise and they make as much noise as possible. In Florence the mule-drivers purposely crack the whips to produce noise.

When all is said and done, we have to realize the truth that we can never do away with noise. Suppose we banish all noises from the realm of our life. We shall get tired of the universal silence in a week. Then we shall shed tears of joy if all the dogs begin to bark suddenly and the sirens of the docks and factories begin to hoot.

CHAPTER 17

A Piece of Chalk

(By G. K. Chesterton)

INTRODUCTION

Gilbert Keith Chesterton (1874—1936) was a prolific writer of this century. As an art-critic he contributed many useful articles to 'The Illustrated London News'. He is noted for his paradoxes and humour. 'Father Brown Stories', 'Tremendous Trifles', 'All things considered' and 'The Flying Inn' are some of his master-pieces.

NOTES

Page 120: *all blue and silver*: the sky was blue and bright, so the morning was splendid'. *reluctantly*: unwillingly. *tore myself away*: went away deliberately. *she mistook the purpose and the rationale of the existence of brown paper*: she

had a wrong view about the use of the brown paper. She thought that brown paper was meant for wrapping purposes. *rationale*: logical basis, fundamental reason. *dwelt very much on*: explained in great detail. *varying*: different. *endurance*: durability. *the material*: the brown paper. *to endure*: to last for a long time. *responsive surface*: proper surface on which picture can be drawn easily. *irrelevant*: unwanted. *apparently*: obviously. *logical shade*: logical meaning.

Page 121: *Peat-streams* : streams flowing over beds of peat. Peat is partly decomposed vegetable matter. *the primal twilight*: the earliest twilight. *primeval* : primitive, pre-historic. *Downs*: the chalk hills or uplands of South England. *off-hand way*: without pre-preparation. *epic*: a long narrative poem describing the adventures of the hero. *colossal*: big. *contours*: outlines. *in the teeth of*: in the face of. *the mighty*: mighty people, strong people. *swept* : surveyed. *immense*: huge. *swell*: wave. *turf*: grass. *draw*: sketch pictures on the brown paper.

Page 122: *seraphim*: one of the nine classes of angels. *slouching*: sit awkwardly or carelessly. *a mere artist*: a careless artist or an ordinary artist who does not care for symbolic meanings. *quadrupeds*: animals with four legs. *I always get wrong in the hind-legs of quadrupeds*: I always commit a mistake while drawing the picture of the back legs of animals. *all purple and silver*: glorious and bright. *crayon*: stick or pencil of coloured chalk. *the old poets who lived before Wordsworth*: ie, the poets of the 18th century. They wrote poems mainly on man and society, not on Nature.

They: 'the old poets who lived before Wordsworth'. *drank in*: drank in the beauty of Nature though they did not describe it. *robes*: dresses. *the blinding snow*: dazzling white-

snow. They painted the white robes of the irholy virgins with the blinding snow, when they wrote about holy virgins, they said that those virgins wore white robes. Now the idea of giving white robes to those virgins arose out of the fact that the poets had been looking at the white snow while writing the descriptions of those virgins. Chesterton's point is that though they did not write poems on Nature, yet they wrote poems under the influence of Nature. *they blazoned the shields of their paladins*: they made the shields of their heroes bright. *paladins*: heroes, knights. *blazoned*: decorated, made bright. *heraldic sunsets*: sunsets that announce the coming of something. *clustered*: grouped. *Robin Hood*: the mediaeval outlaw who lived in Sherwood Forest. He is the hero of many ballads. *the virgin*: Virgin Mary, Mother of Jesus Christ. *Apollo*: Sun-God, according to the Greek mythology. *The inspiration went in like sun-beams and came out like Apollo*: the very concept of Apollo was the result of the enjoyment of the sun light. Poets who enjoyed sunlight made a god of the sun.

scrawling: sketching. *it began to dawn on me*: it began to occur to me, I began to think. *disgust*: dislike. *exquisite*: excellent. *essential*: necessary.

Page 123: *philosophy (nay, religion)*: the author corrects or modifies his statement because philosophers will indulge only in abstract reasonings whereas religionists are more inclined to find out the moral and symbolic meaning attached to the white colour. *awful*—terrible. *defiant verities*: bold truths. *assertion*: declaration, positive statement. *vivid*: clear. *sparing people revenge or punishment*: not taking revenge on people or not giving punishment to them. *abstention*: keeping aloof, refraining. *sexual wrong*: immorality. *flaming*: burning. *Joan of Arc*: (1412—1431) French Maid of

Domremy was burnt as a heretic by the English. She was a symbol of simplicity, courage, chastity and patriotism. Her heroism inspired the French to drive the English out of Orleans. She enabled Charles (of France) to be proclaimed King at Rheims. She came to be considered as a saint after her death. *gorgeously*: grandly. *gaudily*: in a showy manner. *sullen costume*: gloomy dress. *blank and colourless thing*: dull and unattractive thing. *white would be used instead of black and grey*: white dress would be used instead of black and grey coloured dresses. *pessimistic period*: an age when people are pessimistic. *pessimism*: a tendency or view that life is meant for suffering and that the world is full of evil. *spotless*: clean. *silver satin*: white satin. *arum lilies*: cultivated white arums. *arum*: a kind of plant. *in a sort of despair*: in a kind of hopeless sorrow. *Chichester*: city in Sussex. *remotely probable*: possible.

Page 124 : *stared*: looked. *stupidly*: vacantly. *racking my brain*: thinking wildly, searching my brain wildly. *expedients*: devices, contrivances. *Sahara*: the biggest desert in the world. It is in North Africa. *immense*: big. *warehouse*: building in which goods are kept stored, or a show-room. *was piled*: was heaped. *trance*: state of unconsciousness. *Peninsula*: piece of land almost surrounded by the sea.

ANNOTATIONS.

An. 1. Once I planned to write a book of poems entirely about the things in my pocket. But I found it would be too long; and the age of the great epics is past. (P. 112.)

The passage is given from G. K. Chesterton's essay, 'A Piece of Chalk'.

Oneday Chesterton decided to go to the downs and draw sketches on a brown paper. So he put six bright chalk

pieces into his pocket. Then he went into the kitchen room to get brown paper. His cook did not understand why he wanted the brown paper. She thought that he required it for parcelling purposes. So she gave a lecture to him on the toughness and durability of the brown paper. Chesterton took pains to explain to her that he liked not only the brown paper, but also the brown colour of the paper. It represents the first twilight of the world. With bright-coloured chalks one can produce the golden, red, sea-green and starry-white colours on it. Then the author put the brown paper into his pocket along with the chalks and other things.

Chesterton supposes that everybody would have known how primeval and poetical are the articles that he carries in his pocket. For example, the pocket-knife is the representative of all human tools and child of the sword. Once Chesterton thought of writing a book of poems on the articles that his pocket carried. But he understood that he would have to write long poems, as long as epic poems because his pocket carried different kinds of wonderful things. And the age of epics is past. So no one would appreciate his poems on the contents of his pocket.

An epic is a long, narrative poem in which the life and adventures of a hero are described.

The passage is gently humorous.

An. 2. And this, I think, is the mistake that people make about the old poets who lived before Wordsworth, and were supposed not to care very much about Nature because they did not describe it much. (P. 122.)

The passage is given from G. K. Chesterton's essay, 'A Piece Of Chalk.'

Oneday Chesterton went to a hill with coloured chalks and brown papers to draw figures on the brown papers. He did not want to sketch from Nature. He wanted to draw the figures of devils and angels, primitive gods, saints in crimson clothes and strangely green-coloured seas. It was easier to sketch them than to sketch the objects of Nature.

Just then a cow slouched in the field nearby. Chesterton drew the figure of the soul of the cow. The soul of the cow was walking before him in the sunlight. It was gloriously bright and had seven horns. Though he could not get the best out of the landscape, yet the landscape was getting the best out of him. In other words, though he was not sketching the pictures of natural objects, yet he was sketching pictures under the influence of Nature or in the background of Nature. People do not understand this truth. Hence they find fault with the pre-Wordsworthian poets.

People hold the view that the poets who had lived before Wordsworth, had not cared for Nature. Chesterton calls this view as a wrong view. He says that the pre-Wordsworthian poets wrote under the influence of Nature though they did not describe her.

Poets who lived before Wordsworth—the poets of the 17th century and the 18th century. Dryden and Pope were two of them. They wrote poems chiefly about kings and society.

Chesterton's view is incorrect.

AN. 3. They blazoned the shields of their paladins with the purple and gold of many heraldic sunsets. (P. 122.)

The passage is given from G. K. Chesterton's essay, 'A Piece of Chalk.'

Chesterton says that it is wrong to suppose that the Pre-Wordsworthian poets had discarded Nature just because they did not write about Nature. He says that they wrote under the influence of Nature. They wrote about Nature in symbolic descriptions. They described the holy virgins as having white robes. Only if those poets had seen and enjoyed white snow on hills, they could have come to give white robes to the holy virgins.

Some poets describe the shields of the heroes of their poems in a beautiful and picturesque manner. They say that the shields of the heroes were bright and purple or golden in colour. Now these poets could not have given such a description if they had not seen and enjoyed the glorious sun-sets.

blazoned: brightened, decorated. *paladins* : heroes. *heraldic* . that which announces the coming of something.

An. 4. The inspiration went in like sunbeams and came out like Apollo. (P. 122.)

Use the context of the previous annotation.

The poets could not have written the Robin Hood poems if they had not drunk the beauty of the greenness of the leaves. The description of the blue robes of Virgin Mary would have been the outcome of the appreciation of the blue skies. Lastly, the very conception of Apollo, the sun-god, would have been the result of enjoying the lovely and warmth-giving sun-beams.

According to the Greek Mythology Apollo is the sun-god. Chesterton says that the very idea of personifying sunlight or treating the sun as a god would have occurred to the people who would have enjoyed the exhilarating warmth of the sunlight.

Thus the author tries to prove that the pre-Wordsworthian poets did care for Nature and made a symbolic use of Nature in their poems. Hence it is wrong to say that they did not care for Nature.

Though there is a little truth in Chesterton's statement, yet the fact remains that the Pre-Wordsworthian poets had not been interested in Nature as much as the poets of Wordsworth's time.

AN. 5. Virtue is not the absence of vices or the avoidance of moral dangers.

OR

Chastity does not mean abstention from sexual wrong; it means something flaming, like Joan of Arc. (P 123.)

The passage is given from G. K. Chesterton's essay, 'A Piece of Chalk'.

Oneday G. K. Chesterton goes to a hill with coloured chalks and brown paper to draw pictures on the brown paper. Unfortunately he forgets to take the white chalk. When he discovers it on the hill, he feels sad-because white chalk is very essential for sketching purposes.

He explains the importance of the white colour. He says that white is a positive colour. It symbolizes purity and brightness. White does not mean a mere absence of colour. By 'virtue' we do not mean a mere absence of vices or moral dangers. 'virtue' is a positive and separate thing. When we say 'chastity', we do not mean a mere avoidance of sexual aberration. 'Chastity' is a separate, definite quality. It is as flaming as Joan of Arc. Similarly, 'white' means a positive, definite and useful 'colour'.

Joan of Arc—She was the maid of Domremy. This French girl inspired the French soldiers and urged them to

drive the English away from Orleans. She was later caught and burnt as a heretic. She was a symbol of courage, chastity and patriotism.

An. 6. Imagine a man in the Sahara regretting that he had no sand for his hour-glass. Imagine a gentleman in mid-ocean wishing that he had brought some salt-water with him for his chemical experiments. (P. 124)

The passage is given from G. K. Chesterton's essay, 'A Piece of Chalk'.

One day the author went to a hill with coloured chalks and brown paper to draw pictures on the brown paper. Unfortunately he forgot to take white chalk. When he discovered it on the hill, he felt very sad because white is very essential and useful for any sketching. He was at a loss to know what to do. He looked around him with a blank mind. Suddenly he began to laugh and laugh loudly at his stupid wavering. He saw that he was standing on chalk. The whole landscape was made of chalk. The white chalk was found everywhere around him. It was a landscape in Southern England which is full of chalky regions.

In the passage given for annotation Chesterton uses two comparisons to describe his foolish confusion when he discovered that he had not brought the white chalk. In great confusion he looked around him as foolishly as a foolish man in the Sahara will regret that he has no sand for his hour-glass or as a foolish scientist sailing in the ocean will regret for not having brought some salt-water for his chemical experiments.

Sahara—It is the biggest desert in the world. It is in North Africa. If a man in the Sahara says that he does not

have enough sand for his hour-glass, he will be the greatest fool on the earth since the desert is full of sands.

hour-glass—a kind of glass-apparatus with two half-spherical glass-bulbs connected with each other by a capillary passage. Sands would be kept in one bulb and the apparatus would be kept in an upside-down position. All the sands in the upper bulb would take a definite time to fall into the lower bulb. In olden days this device was used to count the minutes or hours.

Since the ocean is full of salt water, he, who feels sorry for not having brought salt-water for experiments, will be a mighty fool.

ESSAY

Describe Chesterton's remarks on brown paper and white chalk used for drawing.

On a summer morning Chesterton had leisure at his disposal. He decided to go to a neighbouring hill and draw pictures on a brown paper. He put six coloured chinks into his pocket. Then he went to the kitchen to get the brown paper. His cook had plenty of brown paper in the kitchen. But she thought that Chesterton wanted the brown paper for wrapping purposes. So she began to tell him about the toughness and durability of the brown paper which she had. She thought that it could be used for no other purpose.

It became a painful task for Chesterton to explain to her that the brown paper could be used for drawing. He told her that it should have a smooth surface. He liked not merely the brown paper, but also the brownness of the paper. It represents the first twilight of the world. With

coloured chalks one could draw golden or red or green-coloured pictures on it. After saying all these things to the old woman, Chesterton inserted the brown paper into his pocket and repaired to the Downs. These chalk hills are soft, strong and clearly out-lined. Their smoothness proves that the mighty forces of Nature are merciful. This chalky landscape is kind because it has not destroyed the villages in the valley though it has the power of an earthquake.

Chesterton chose a chalk-rock to sit and draw the sketches on the brown paper. He did not try to sketch the pictures of natural objects. On the contrary, he planned to draw the pictures of angels and devils, saints in crimson robes and strangely green-coloured seas. It was easier to draw such figures than the pictures of natural objects.

A cow slouched in the neighbouring field. Any artist could have sketched the picture of the cow. But Chesterton could not draw the hind legs of animals correctly. So he drew the picture of the soul of the cow. He saw it plainly walking before him in the sun-light. In his imagination he saw that it had a glorious and bright purple colour and that it had the figure of a mysterious animal with seven horns. Though he could not get the best out of the landscape with his coloured chalks, the landscape was getting the best out of him because it was making him draw the very soul of the cow on the brown paper. In other words, he was drawing his sketches under the influence of Nature.

Chesterton digresses a little and says that many people have a wrong view about the attitude of the pre-Wordsworthian poets towards Nature. People think that the pre-Wordsworthian poets did not care for Nature and did not write poems about Nature. But Chesterton says that the pre-

Wordsworthian poets wrote under the influence of Nature. When they described the holy virgins, they described them as wearing white robes. They could not have said so if they had not seen and enjoyed bright, white snow. The poets who said that the shields of the heroes of their poems were bright and purple or golden in colour would have certainly enjoyed the glorious sun-sets. The poets who wrote the Robin Hood Poems would have surely appreciated the greenness of the green leaves. The poet who said that Virgin Mary had blue robes would have drunk in the beauty of the blue skies. Again, the creation of Apollo by the imagination of the myth-writer would have been based on his enjoyment of the exhilarating warmth of sunlight.

Chesterton drew some figures on the brown paper. Suddenly he discovered that he had forgotten to bring the white chalk. He felt very sorry. Those who know the art of drawing on brown paper know that white chalk is a very essential, useful and positive thing. The brown-paper art shows that white is a colour. 'White' does not mean a mere absence of colour. It is as definite and positive a colour as redness or blackness. When the pencil grows red-hot, it draws the picture of roses. When it is white-hot it draws the picture of stars. There is a religious importance also attached to the white colour. White symbolizes purity. Virtue does not mean a mere absence of vices. It is a positive, definite and separate quality. 'Mercy' does not mean an absence of cruelty. It is a separate and quite distinct quality. 'Chastity' also means a distinct quality quite different from mere absence of sexual aberration. Even God, who paints things in many colours, shows white things most splendidly. If white were a negative and colourless quality, then white dresses would be used for funeral pur-

poses. Even city-folk would wear frock-coats of silver satin and white hats instead of coloured dresses and hats.

Chesterton sat on the hill in great despair. Chichester was the only town that was nearby. But he was not sure of getting the white chalk there. Without white his pictures on the brown paper would be very unattractive. He looked around him in great confusion. Then, all of a sudden, he stood up and began to laugh loudly. He was laughing at his own foolishness because he was like a man in the Sahara regretting that he does not have sand for his hour-glass, or like a scientist who is sailing in the ocean regretting that he has not brought some salt-water for his experiments.

He was standing upon a chalk-rock. The whole landscape was full of chalk hills. There was chalk for miles around him. He picked up a piece of the rock and used it for his drawing. Though it did not mark so well as the shop-chalks, yet it produced the desired effect on the paper. Chesterton's joy knew no bounds. He realized that Southern England was not only a peninsula, a tradition and a civilization, but also a piece of chalk.

CHAPTER 18

The Travelling Companion

(BY Harold Nicolson)

INTRODUCTION

Harold Nicolson was born in 1886. He is the son of Lord Carnock who was then English Ambassador to many places. After his education at Oxford, he served in the Foreign Service. Later he became a journalist. He was

Member of Parliament and Parliamentary Secretary to the Ministry of Information.

A few of his famous works are 'Tennyson', 'Byron—the Last Journey', 'Swinburne', 'King George V', 'Comments' 'Small Talk', etc.

NOTES

Page 125 : *depreciation* : reduction in value. *persist* : continue. *ardours* : enthusiasm. *endurances* : difficulties, inconveniences. *fluctuate* : rise or fall in value. *but a dime* : only a little, only one-tenth of it. *dime* : one-tenth of a dollar. *the flow of American tourists* : the crowd or the stream of American tourists. *plutocratic trickle* : a narrow stream of only very wealthy people. Just as only the last drops of water trickle down from a pipe that is closed, so also only very rich Americans will be touring abroad if there is a depreciation in the dollar-value. *mark* : German coin. *slump* : go down in value. *sadly* : seriously. *will venture farther than Verona* : will be bold enough to go beyond Verona. *venture* : be bold enough to do a thing. *Verona* : a city in Italy. *seldom* : rarely. *riotously* : wildly. *antics* : grotesque movements. Here it means the fluctuation in money-value, a *steady stream*—continuous stream. *throng* : crowd. *gangways* : platform from quarterdeck to forecastle ; in the harbour. *clamour* : shout. *marmalade* : orange jam. *Nagasaki* : a city of Japan. It was destroyed by the atom bomb in 1945. *Timbuctoo* : a city in the Sudan. *our own island* : England. *reflection upon* : comment upon, revelation of. *periphery* : circumference, boundary line. *core* : main point. *elan vital* : vivacity. *the most adventurous* : with the strongest love for adventure.

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regret : sorrow. *intent upon this travel business* : bent upon travelling. *acquired* : got, learnt. *a sensible technique* : a wise method. *rich resources, both external and internal* : money and the ability to enjoy the journey. *bummelzug* : (German word) a train that stops at every station. *derive* : get, receive. *pension* : (French word) boarding house. *rue du Docteur Bonjean* : a street in an obscure part of Paris. *extract* : get by force. *Nigresco Ritz* : expensive, luxury hotels.

Page : 126 : *morbid* : sickly, unpleasant. *to feed* : to take food. *wagon restaurant* : the dining-car in the train. *Chianti* : a kind of red wine. *from the spout* : from the projecting tube of the bottle of wine. *dripping red drops* : spilling red drops of wine. *fur tippets* : coverings for fur clothes. *regurgitations* : noisy gushes, noisy swallowing. *sway* : move to and fro. *tinkle* : produce the tinkling or bell sound. *Pisa* : a town in Italy. The famous Leaning Tower is in Pisa.

push past : push the passengers in the dining-car to get food or to return to one's own compartment. *Baku* : an old centre near the Caspian Sea. *Easter* : festival of the Christians conducted in memory of Christ's resurrection.

are apt : are likely. *dove of the country rectory* : a mild and simple woman brought up in a village preacher's house. *Calais* : port in France. *falcon* : a bird of the eagle and hawk variety. *grabs* : snatches.

Page 127 : *a person provided with* : a person gifted with. *to get on* : to move, to mix. *to hit it off with* : to agree with. *intending traveller* : a person who plans to go on a travel. *to bear upon* : to be relevant. *enormously* : greatly.

harmony : agreement. *respective powers of endurance* : individual capacity to endure the expenses, the hardships and the strain of the journey. *exhausted* : tired. *the Bargello* : a palace which is now a museum in Florence. *to embark on* : to start on. *a fresh air fiend* : a person who loves fresh air or open air too much. *indifferent to* : careless of. *collapsed* : broke down, fell down. *submerged reef* : hidden rock whose top comes upto the surface of the water in the sea. *barque* : boat. *companionate voyage* : voyage made in the company of companions. *has often foundered* : has often sunk. *fastidious* : squeamish, hard to please. *to subsist* : to live. *a square meal* : a full meal. *atavistic instinct* : insinct which resembles the instinct of old ancestors. *this symbol of domesticity* : the square meal.

Page 128 : *controversy* : dispute. *consent* : agree. *copiously* : : in plenty. *variously* : drink various kinds of liquors. *intoxication* : excitement. *savoured* : tasted, enjoyed. *provoked* : created, produced, kindled. *maddening* : angering or irritating. *clinically minded* : giving too much importance to hygienic principles. *the symptoms* : the signs of their clinical mindedness. *from the very start* : from the very beginning. *surreptitious wipe given to the fork* : stealthy wipe given to the fork. These clinical minded people wipe the fork stealthily before using it because they think that it would not have been cleaned properly. *gargling* : cleaning the mouth and throat with water. *adjacent* : neighbouring. *lavish habits* : reckless habits, wild habits. *robust constitution* : healthy body. *physical ostentation* : displaying openly one's physical strength and health. *absorbing* : taking, *relish* : taste. *solicitous* : anxious over, interested in. *be dispensed with* : be given up. *sit still* : sit quietly and silently.

outset: beginning. *a person who is easily bored*: a person who gets bored with everything within a short time. *its dynamic appearance*: outwardly foreign travel seems to be active and interesting throughout. *static occupation*: dull and lazy job.

Page 129: *employ their leisure*: spend their leisure-hours. *wrecked*: spoiled. *preliminary*: initial. *vital fact*: important fact. *aperitif*: a drink that will rouse appetite. *on the Corso*: on the island of Corsica near Italy. *cocktail* mixed alcoholic drink. *dine*: eat; here, take supper. *bound to be*: sure to be. *loose ends*: periods of time which one does not know how to spend. *scarcely repressed sigh*: sigh which is not controlled or checked. *The New Yorker*: a magazine. *he had read the back-numbers of the New Yorker*: he had read the old copies of that magazine. *salon*: reception or drawing room. *dread*: fear. *stretches*: lies. *empty morning*: he does not know how to spend the morning.

Page 130: *should not be stood*: should not be faced or allowed or tolerated. *implies*: means.

rupture: breach; parting on account of disagreement. *ill-conceived*: badly planned. *harmony*: agreement. *drift*: move, go. *Naples*: city in Italy. *illusion*: false or unreal or wrong idea. *a question of nerves*: a question of fortitude or power to endure any difficulty. *cerebral cortices*: the layers of nerves in the brain. *the less idealized organs*: the other parts of the body than the brain. *Piero della Francesca*: an Italian painter (1416—1492). *dynamics* - movements. *the real rows*: the real disputes. *aesthetic*: concerning the appreciation of the arts. *divergencies* differences. *central heating*: keeping the room warm by a heating apparatus. *condiment*: something that adds flavour to food. *the movement of that right thigh after the left*: walk.

Page 131 : *acute* : deep and painful. *durable* : long-lasting.

ANNOTATIONS

An. 1. There are those, I know. who actually prefer a *bummelzug* to the Rome Express, and who derive a degree of pleasure from the dear little *pension* in the rue du Docteur Bonjean which they would not extract from the Nigresco or the Ritz. (p. 125)

The passage is given from Harold Nicolson's essay 'The Travelling Companion.'

Nicolson says that the English love foreign travel. But they do not know the technique of making the journey. For example, they do not know how to choose their companions. Travel should be made only when a man has both external and internal resources.

Nicolson knows that there are some people who do not have enough money to travel abroad. Yet they set out on foreign tour. They do not go by the Roman Express. Instead, they travel by a train that stops at every station because travelling by that train will be less expensive than travelling by the Roman express. Again, they do not stay or dine in luxury hotels like the Nigresco or the Ritz in Paris. Instead, they get a little joy in staying or dining in a cheap hotel in some obscure part of Paris. Yet they fancy that they are enjoying the Parisian atmosphere in full.

bummelzug-(Ger. word) a train that stops at every station.

the Roman express—the name of an express train.
drive—get. a degree of pleasure—a little joy only. *pension*—

(Fr. word) a cheap hotel. rue du Docteur Bonjean—a street in some obscure part of Paris. the Nigresco, the Ritz—the expensive hotels.

Nicolson's point is that people without enough money cannot enjoy tours.

An. 2: The mild unconscious dove of the country rectory becomes, on landing at Calais, a falcon armed with beak and claw. She pecks and grabs. (p. 126.)

The passage is given from Nicolson's essay, 'The Travelling Companion.'

Nicolson says that the English travellers behave in a selfish manner while travelling by train. They take lunch in the compartments themselves and refuse to go to the dining-car on flimsy grounds. They leave about orange-pips which get beneath the pillows of other travellers. After drinking wine they hang the bottles on the racks. The bottles make an unpleasant clink continually by nitting against the rack.

In this matter the English women are more offensive. A woman, brought up in the country rectory, will be usually gentle and quiet. But the moment she lands in Calais, she forgets her breeding and becomes as selfish as the others. She does not care for the inconveniences which she is causing to others just as the falcon does not care for the pain it inflicts on the smaller bird which it catches for its prey. Just as the falcon pecks at its prey with its claws, so also the woman snatches away everything she wants without giving the least consideration for the others.

dove of the country rectory—the gentle woman brought up in the house or rectory of a country parson. When she is in the rectory, she is as gentle and quiet as a dove,

Calais—a port in France.

falcon—a meat-eating bird of the eagle variety. grabs—snatches.

ESSAY

Describe Nicolson's advice to travellers.

Going out on a tour is an art by itself. Many people do not know how to get the best out of a tour. So Harold Nicolson gives his advice on the art of travelling.

Nicolson is happy to note the love of the English for travelling. Even when there is a fluctuation in the pound sterling, they do not cancel their foreign tours. In this respect they differ from other nationals. If there is a depreciation in the dollar or mark or franc, the Americans or the Germans or the French will not go abroad on tours. This shows that the English have a vivacity and an adventurous spirit unlike the other nationals.

But Nicolson is sorry to notice a defect in the English travellers. They do not know the art of travelling abroad. For example, they do not know how to choose their travelling companions. Nicolson declares that a foreign tour should never be undertaken by a man who does not have both external and internal resources. By 'external resources' he means enough money. By 'internal resources' he means the traveller's physical strength, strength of mind to stand the inconveniences of the travel and a capacity for amusing and relaxing himself. Instead of taking the Rome Express, the English travellers often go by a train that stops at every station. Again, instead of staying in luxury hotels like the Nigresco or the Ritz, they go to cheap hotels in obscur-

parts of Paris and delude themselves with the belief that they are enjoying the Parisian atmosphere fully. Some other travellers do not go to the dining-car in the train to get their food. Instead they buy small boxes containing a slice of sausage, a leg of a chicken and an orange. Some others will buy a bottle of Chianti wine. While drinking it they will spill a few drops upon their fur tippets. They will suspend the empty bottle from the edge of the rack. It will be oscillating there. When the train moves it will be hitting upon the rack and producing a clinking noise.

To feed oneself in one's own compartment is cheaper. But it is selfish. The orange-pips, which one throws off, may get beneath the pillows of the other passengers. The clinking of the Chianti bottle will disturb the sleep of the fellow-passengers. Thus the English travellers, especially the English women, are unfair to the other passengers in the train. Even an English woman, who has been mild and polite on account of her upbringing in a rectory, becomes wild and inconsiderate during a tour. Such travellers are poor and hence unfit to be travelling companions.

Nicolson's advice is that one should choose a man of great external resources as one's travelling companion. That man should be rich enough to get the food brought to the sleeping-car itself. He should be rich enough to hire a private car on reaching a foreign city like Rome. It is easy to get on with such generous and rich companions.

The travelling companion must possess other qualities also. His health must be equal to one's own health. He must be tired when one is tired. He should not get tired even one second earlier or later than one. Both the companions should be able to bear the same degree of warmth in the air. If one of them likes the fresh air when the other

does not like it, or if one of them likes to have a temperature of more than seventy degrees in the air when the other collapses at that heat, their joint tour will not be happy. Even in the matter of food both should have similar tastes. In this respect women are less greedy than men. The drinking habits of the two companions also must be in harmony with each other. Both should be able to drink any kind of liquor in plenty. Often the love for cleanliness has created a rift between travelling companions. The man, who is fastidious about cleanliness, will wipe the fork stealthily, thinking that it has not been wiped properly. He will gargle his mouth in the bath-room every morning. All these actions of the clinical-minded man will irritate his companion. So the travelling companion should not take it to heart if cleanliness is not found in certain places.

Moreover the travelling companion should not be a man who gets bored with everything in a short time. He should not have the wrong view that he will have plenty of engagements in the foreign city. He should be prepared to go for sight-seeing only for about two hours in the day. Between 2-30 p.m. and 4-30 p.m. he should engage himself in some other activity. In short, if the two companions have not planned beforehand how they should spend their time in the foreign place, they will be at loggerheads soon.

Many companions have gone on foreign tours. But few of them have returned as friends. Often people hold the wrong view that men of similar views or tastes will make up ideal travelling companions. It is not necessary that two travelling companions should have the same views on artistic works in order to become ideal travelling companions. What really makes them ideal travelling companions is the agreement that they show in their eating, drinking, walking and

relaxing habits. Both should love to eat at the same time. Both should feel tired at the same time. Both should drink the same liquor in equal quantities. Both should be able to bear the same temperature in the air. Both should love to go out for sight-seeing at the same time. Both should love to relax themselves at the same time. The agreement in these matters will make their tour happy though it may not convert them into thick friends.

CHAPTER 19

The Wedding

(By Charles Lamb)

(1775–1834)

INTRODUCTION

Charles Lamb is one of the best writers in English Literature. He is as lovable a writer as Goldsmith. He was educated at Christ's Hospital. He became a clerk in the East India House. But his life was very unhappy. His sister was a little insane and she killed her mother. He had to take care of his sister. He had a great love for writing and for literature. Soon he became a critic and wrote critical essays for 'The Quarterly Review.' He wrote his essays under the pseudonym, 'Elia'. They were published in 'The Gentleman's Magazine' and in 'The London Magazine.' He became a friend of the eminent writers of his age such as Coleridge, Leigh Hunt, Hazlitt, Hood, De Quincey, Southey and Wordsworth. He was a good and witty conversationalist. His essays are full of humour, pathos, simplicity and geniality. Later on his essays were published in two volumes under the heading, 'The Essays of Elia.'

NOTES

Page 132. *I like to make one* : I like to be a member of the spectators or participators. *restore* : bring back, give back. *gayest season* : happiest period in life. *in this point of a settlement* : in marriage. *reflected honeymoon* : planned honeymoon. *Being without a family* : Lamb remained a bachelor throughout his life. *I am flattered with* : I am pleased with. *these temporary adoptions into a friend's family* : Whenever he was invited by a friend to attend a marriage in the latter's family, Lamb felt as if he had temporarily become a member of that friend's family. This feeling gave him great joy. *inducted* : installed, placed. *into degrees of affinity* : into some kind of relationship. *in the participated socialities of the little community* : in the social functions of the family participated by Lamb. *socialities* : social functions or ceremonies like a wedding. *the little community* : the family of a friend. *lay down* : set aside, keep aside, forget. *for a brief while* : for a short time. *my solitary bachelorship* : my lonely bachelor-life. *carry this humour so far* : have this fanciful idea so strongly. *I take it unkindly to be left out* : I feel very sorry if I am not invited.

the union : the settlement of the marriage. *hitherto deferred* : postponed till now. *invincible* : unconquerable. *strong*. *prejudices* : pre-conceived ideas. *contracted* : got. *the courtship* : the wooing. *has been protracted* : has been lengthened. *propriety* : suitability, correctness. *putting off* : postponing. *solemnity* : solemn function, ie., marriage. *suit* : wooing, love-making.

Page 133. *abated* : decreased, weakened. *ardours* : strength of passion, zeal. *might be lingered on* : might be delayed. *passion* : love. *wheeling* : cheating by flattery

by no means: not at all. *a party to these overstrained notions*: an associate to her husband's prejudices. *expostulations*: friendly remonstrances, disputes. *infirmities*: weaknesses. *to bring matters to a conclusion*: to conclude the matter, i.e., to settle the marriage. *at length*: at last. *prevailed*: persuaded the old man to agree to settle the marriage of his daughter. *who told*: who counted, who was.

the youthful part of my female readers: the young ladies who read my essay. *indignation*: anger. *abominable*: very unpleasant, loathsome. *occasioned*: caused. *preposterous notions*: utterly absurd views, preverse ideas. *they will do well*: it is better for them. *reluctance*: unwillingness. *fond parent*: loving or affectionate parent. *parting with*: strictly speaking Lamb should have said, 'parting from'. *may be traced*: may be noticed. *pretences of interest*: false reasons or excuses. *prudence*: discretion, carefulness. *may be held out to cover it*: may be offered to hide it. *theme*: subject. *romance writers*: writers of love-stories. *untender*: cruel. *to tear herself from*: to go away from, to separate herself from. *the paternal stock*: the paternal roof, the father's family. *stock*: stump or trunk of a tree. Just as a creeping plant is grafted on the trunk of a tree and depends on the trunk for its growth, so also the daughter (or the son) depends upon the parents for her (or his) growth. *commit herself to strange graftings*: surrender herself to new persons, associate herself with new persons for protection. Here, the daughter leaves the parental care and comes under the protection of her husband. *graft*: a shoot planted in the opening found in the trunk or branch of a tree. *The case is heightened*: the case becomes more serious. *I do not understand these matters experimentally*: I do not understand these matters from my personal experience. Lamb was unmarried. *shrewd*: clever. *wounded pride*: pride

which is hurt or insulted. *observation* : saying, remark. *rival* : enemy. *scruples* : doubts, fears. *are more easily got over* : are more easily overcome.

Page 134. *derogation* : loss of honour or authority. *trembling foresight* : indistinct or vague foresight. *foresight* : talent or capacity to see before-hand what is going to happen in future; *to be conceived* : to be understood, to be thought of. *the other parent* : the father. *forlorn celibacy* : pitiable or miserable unmarried life. *may entail upon* : may bring upon. *imputed* : ascribed, attributed. *unbecoming artifices* : unsuitable or improper tricks. *push on* : carry out in action, execute. *matrimonial projects* : plans or schemes of marriage. *entertain* : think or hold. *indifference* : carelessness. *forwardness* : impertinence, impudence. *grace* : virtue, lovable quality. *maternal importunity* : motherly pressure, mother's pressing appeal. *parson* : clergyman. *assume his office* : take up his work, i.e., preaching. Lamb has been preaching hitherto how the father should be kind and considerate towards his daughter in the matter of her marriage. He has been preaching instead of continuing the narrative about the marriage of the admiral's daughter. *threshold* : door-step.

sage reflections : wise ideas or thoughts or statements. *which have just escaped me* : which I have expressed in writing quite unconsciously. *oblique tendency of application* : the most indirect aim of being applied. *to venture upon* : to start boldly. *a change in her condition* : i.e., from her father's protection she goes under the protection of her husband. *competent age* : proper age. *approbation* : approval. *deprecate* : advise the avoidance of.

the ceremony should be gone through : the ceremony should be over. *dejeune* : i.e., 'dejeuner', breakfast after the wedding ceremony.

judicious or graceful : wisely chosen or beautiful. *Miss Foresters* : daughters of Mr. Forester. *an opportunity* : a chance. *singly* : separately, apart from the bridesmaids. *bridesmaids* : unmarried women or girls attending on the bride at the wedding. *habited* : dressed. *all in green* : all in green clothes. *I am ill at describing female apparel* : I am not skilful in describing the dresses of women. *apparel* : dress. *stood at the altar* : ie., in the church.

Page 135. *vestments white* : white vestments, white dress. *candid* : frank, plain, sincere. *sacrificial whiteness* : white things such as white flowers which are offered as fit sacrifice or offering in the church or in a temple. *they assisted in robes* : the Miss Foresters helped in adjusting the robes or vestments of the bride. *such as might become* : such girls as might be fit to become. *Diana's nymphs* : According to the Roman mythology 'Diana' is the goddess of the moon. In the Greek mythology she is called, 'Artemis'. She is the goddess of chastity, hunting and virgins. She is attended on by nymphs or semi-divine maidens. The admiral's daughter is compared with Diana and the Miss Foresters are compared with the nymphs attending on Diana. *putting off* : giving up, divesting. *cold virginity* : unpleasant unmarried state. *who had not yet come to the resolution of putting off cold virginity* : the Miss Foresters had not yet thought of getting married; they were still virgins. *keep single* : remain unmarried. *are ever broken* : are always broken. *prospect* : hope, expectation. *inauspicious* : unfavourable. *uninterrupted* : undisturbed. *provoking* : exciting. *gallant* : brave. *Iphigenia* : daughter of the Greek king, Agamemnon. Before the beginning of the Trojan War Agamemnon sacrificed her to Diana whom he had offended. She died a virgin.

divest me of : remove from me, give up. *unseasonable disposition* : improper nature or mood or inclination. *levity* :

frivolity, a tendency to treat serious matters lightly. *awful* : terrible, serious. *I was never cut out for* : I was never meant for, I was not fated to be. *public functionary* : public official. *ceremony and I have long shaken hands* : I have given up my love for ceremony since a long time. *resist* : oppose, reject. *importunities* : requests, appeals. *gout* : disease with inflammation of toes. *confined* : imprisoned, kept. *give away the bride* : at the wedding ceremony in the church the father of the bride will say, in answer to the priest's question, that he is giving away the bride. *Something ludicrous occurred to me* : A ludicrous or absurd idea came to my mind. *to have disposal* : i.e., to give away the bride. *the sweet young creature* : the bride. *I was betrayed to some lightness* : my levity was a little exposed. *awful eye* : fearful or stern looks. *rector* : village parson. *Saint Mildred* : a church built by Sir Christopher Wren. *is no trifle of a rebuke* : is not mild or negligible rebuke. *in an instant* : at once. *souring* : lowering, decreasing. *incipient jest* : beginning or early joke. *tristful* : sad.

upon this solemn occasion : upon this serious occasion. *be accounted* : be considered. *solecism* : an offence against good manners, *in black* : in black dress. *costume* : dress. *the stage sanctions it* : the dramatic stage allows it.

Page 136. *mirth* : laughter, joy. *at my expense* : with some discredit to me. *anomaly* : irregularity. *censure* : criticism, blame. *perceive* : understand. *the omen* : the unpleasant and portentous black dress. *apologue* : moral fable. *Pilpay* : Fables of Pilpay, a collection of Arabic stories. *gayest* : brightest, most colourful. *raven* : a black bird of the crow type. *cloak* : loose upper garment. *reconciled* : convinced, satisfied. *archly observing* : saying playfully. *'none-left'* : no kiss left to give to the bridegroom.

wig : head-cover, artificial hair for the head. *shove* : push. *locks* : locks of hair. *custom* : habit. *grey stragglers of his own* : a few grey hair of his own. *he wore an aspect of* : he put on the appearance of. *protracted* : prolonged. *so meagre an appellation* : such a small name, i.e., 'breakfast'. *ordained* : established. *design* : tradition. *felicitous* : joyous, happy.

Page 137. '*As when, next*' : Shakespeare's play, 'King Richard II,' Act V Scene II lines 23-25. *pageant* : brilliant show. *chief performers in the morning's pageant* : chief actors at the wedding, i.e., the bride and the bridegroom. *vanished* : disappeared. *anticipated* : expected. *infinity* : limitlessness. *had betrayed itself* : had revealed itself. *prim looks* : formal looks. *deportment* : bearing, behaviour. *his lady* : the admiral's wife. *to wane* : to decrease. *mis-giving* : fear, doubt. *betwixt* : between. *tarrying* : waiting, delaying. *do justice to* : treat properly. *like to have* : likely to have. *disgrace* : shame. *vent* : expression. *giving vent to* : expressing. *sovereign* : supreme, most useful. *rattled off* : noisily spoke about. *at any expense of reason* : even without caring for reason. *vacuum* : emptiness. *bustle* : noise. *which had succeeded to* : which had come after. *rubber* : three games played consecutively. *whist* : a kind of card-game. *opportunistly* : favourably. *easy spirits* : good spirits, joy and peace of mind.

friend's : friend's house. *various times* : at different times. *harmony* : agreement, peace. *at cross purposes* : at disagreement. *contradictory orders* : opposed groups.

Page 138. *diverse* : different. *huddled up* : crowded, heaped up. *odd hours* : unusual hours. *tea and supper at once* : tea and supper taken together. *conferring* : talking to each other. *draughts* : a kind of game. *nautical* : related to the

navy. *concordia discors* : harmony in discord, peace in confusion. *Miss Emily* : the bride, daughter of the admiral. *appease* : quieten, make calm. *the warring elements* : It was believed in the past that music had appeased the atoms or elements quarrelling with one another in space and then cosmos was created out of chaos. *Marvell* : Andrew Marvell (1621–1678), an English metaphysical poet. ‘*make his destiny his choice*’ : a quotation from Andrew Marvell’s poem, ‘upon Appleton’s House.’ *He bears bravely up* : He endures the loss bravely. *bear up* : not to despair. *seldom* : more seldom, more rarely, i.e., never. *escape him* : come out from him. *set to rights* : reformed. *a junior presence* : the presence of the admiral’s daughter. *absolutely* : completely.

ANNOTATIONS

An. 1. With this explanation, forwardness becomes a grace and maternal importunity receives the name of a virtue — but the parson stays, while I preposterously assume his office; I am preaching, while the bride is on the threshold. (P. 134)

The passage is given from Lamb’s essay, ‘The Wedding.’

Lamb makes a psycho-analysis of the admiral’s unwillingness to marry off his daughter. He gives out the analysis mainly for the young ladies who read his essay. He says that the admiral did not want to marry off his daughter so soon because he was unwilling to part from his only child. In general parents do not want to part from their children, especially, from daughters. The father is always considered to be a hard-hearted man. The mother fears that if a suitable match for her daughter were rejected, the daughter will have to remain single throughout her life. So the mother adopts all kinds of devices to persuade her husband

to marry off the daughter. Sometimes she shows a little shamelessness in settling up her daughter's marriage. But her forwardness and earnest appeal are taken for virtues, not vices.

Lamb does not want to prolong his explanation of the attitudes of the parents towards marrying off their daughters. He has to continue his narrative of the marriage of the admiral's daughter. He has said that the admiral had given his consent for the marriage and the bride was brought to the church. The parson was waiting in the church to conduct the ceremony and the bride was on the threshold of the church. Instead of proceeding with the narration of the ceremony, Lamb has been preaching upon marrying off daughters. Preaching, of course, is the duty of the parson

forwardness—presumptuous conduct. maternal importunity—motherly appeals. Preposterously—perversely, absurdly, his office—the parson's duty of preaching. threshold—doorstep.

Lamb blames himself for his excessive digression.

An. 2.....they assisted in robes, such as might become Diana's nymphs—Foresters indeed—as such who had not yet come to the resolution of putting off cold virginity. (P. 135.)

The passage is given from Lamb's essay, 'The Wedding.'

Lamb gives a description of the three Miss Foresters who became the bridesmaids during the marriage of the admiral's daughter. All the three were dressed in green clothes. They purposely chose the green dress because the bride, who was wearing white dress, would shine by comparison.

The three Miss Foresters helped in the choice of the robes for the bride. Besides, they helped the bride in wearing her bridal dress. When the bride stood at the altar, the three ladies adjusted her bridal dress properly. It looked as if the nymphs were adjusting Diana's robes. But these ladies were not nymphs. They were the three daughters of Mr. Forester. They had not yet decided to marry and give up their virginity.

as might become—as might be proper for. Diana—According to the Roman mythology Diana is the goddess of the moon. In the Greek mythology she is called, Artemis. She is the goddess of hunting and virginity. She is said to be looking after virgins. She is always surrounded by nymphs. She is a virgin. nymphs—semi-divine maidens.

The admiral's daughter is compared with Diana and the Miss Foresters are compared with the nymphs attending on Diana.

putting off—giving up.

cold virginity—unpleasant virgin-life or single life.

An. 3. Gallant girls! each a victim worthy of Iphigenia!

(P. 135.)

The passage is given from Lamb's essay, 'The Wedding'.

Lamb gives an account of the three Miss Foresters who became the bridesmaids during the marriage of the admiral's daughter. They were still unmarried. Their mother had died. For the sake of their father they were still leading unmarried lives. The men who fell in love with those girls were always disappointed.

Lamb says that they were brave girls because they were able to lead a happy life though they were unmarried. Next

he says that each of the girls was fit to be sacrificed as Iphigenia was sacrificed by her father.

Iphigenia – daughter of Agamemnon who was king of a Greek state. He was chosen to be the leader of the Greek soldiers in the beginning of the Trojan war. The Greeks could not sail towards Troy because they did not get favourable winds. Diana had stopped the winds because Agamemnon had offended her. Only if he sacrificed his daughter, Iphigenia, the Greeks would get favourable winds. After some hesitation, he agreed for the sacrifice. Iphigenia was still a virgin. She pleaded with her father to spare her life. He did not relent. So she became a victim to her father's decision.

Lamb says that the Miss Foresters were victims of their father's unwillingness to marry them off just as Iphigenia was a victim to her father's decision.

An. 4. But I got over the omen by a lucky apologue, which I remembered out of Pilpay, or some Indian author.

(P. 136.)

The passage is given from Lamb's essay, 'The Wedding'.

A lady (Miss T—) at the wedding ceremony of the admiral's daughter teased Lamb for wearing black dress during the happy occasion. Lamb was chosen to act as the bride's father during the ceremony. It was improper on his part to wear black dress which is usually worn during the funeral. But Lamb usually wore the black dress. If he had changed his usual dress, the guests would have laughed at him more for the change than for wearing the black dress. Yet he noticed some displeasure on the faces of the bride's mother and some elderly ladies over his black dress. So he removed their discontent over his ominous dress by narrating a fable.

omen—some object or happening which is considered as portentous. apologue—moral fable.

Pilpay—the Fables of Pilpay. They are Arabic stories derived from the ‘Panchatantra’ in Sanskrit. Lamb does not know who exactly was the author of that fable. He told the people assembled at wedding ceremony that all the birds were once invited to attend the marriage of a linnet. All the birds except the raven came in their brightly coloured feathers. The raven apologized to them saying that it had no other feather than the black feather.

By narrating this fable and by comparing himself with the raven in the fable he appeased the elderly ladies who were displeased over his black dress during the joyous occasion.

ESSAY.

What are Charles Lamb’s views on marrying off daughters?

Different kinds of parents have different attitudes towards giving away their daughters in marriage. Some parents do not want to part from their daughters because of their excessive affection for them. Some others are reconciled to their duty as parents and abide by the laws of Nature and the society. Yet others feel it as an encumbrance to have daughters. Charles Lamb describes the feelings of the first type of parents in the essay, ‘the wedding’. He narrates an anecdote to give vent to his thoughts on the subject.

Lamb was invited to attend the marriage of the daughter of his friend who was an admiral. Lamb was always happy to be present at such functions because they remind a man of

his past experiences in love and marriage and make him feel younger on the present occasion. As Lamb was a bachelor, he felt honoured whenever he was invited to attend such ceremonies. He felt as if he were a member of the family that conducted the ceremony. But he took it to heart whenever he was not invited to such social functions.

The engagement between the admiral's daughter, Emily, and her lover had been settled some five years ago. But the marriage had been postponed by the admiral who was against early marriages for girls. He had a perverse view that a lady should marry only after her twenty fifth year. All his friends and relatives had been afraid that the strength of the love between Emily and her lover might cool if the marriage were postponed beyond the limit. The admiral's wife, who did not have the perverse views of her husband, had asked his friends to persuade him to conduct the marriage of Emily. Since he was pretty old, the friends had desired to conduct Emily's marriage before his death. So they had persuaded him to give his consent for the marriage of his daughter. Since Emily had 'attained the womanly age of nineteen', she was taken to the altar.

Now the admiral's reluctance to marry off his daughter was based on his reluctance to part from her. Besides, she was his only child. The romance-writers may write stories about the hard-heartedness of fathers. Generally a lover feels that the father is the biggest obstacle in his or her path of love. The mother is not so hard-hearted as the father. She thinks that when the daughter leaves her father's protection and goes to stay under a husband's protection, it is a loss of authority to the father, not to the mother. Again, the mother fears that the daughter will have to lead an

unmarried life if a suitable match were not accepted by the father. Often the mother is in the right. So her forwardness and appeal become her virtues. But Lamb disapproves of very hasty marriages. Only when a girl has attained a 'mature and competent age' she should be married.

It was arranged that the wedding ceremony of the admiral's daughter should be finished at an early hour so that the guests might enjoy a wedding breakfast. They went to the church at 8 a. m. The three Miss Foresters became the bridesmaids. They were dressed in green clothes. So the bride in her white dress, shone as Diana amidst nymphs. They were still unmarried because their father could not part from them. Their mother had already died. They led a happy life though they were unmarried.

The admiral was suffering from gout. So he requested Lamb to act as the parent of Emily at the ceremony and give away the bride. Lamb, the life-long bachelor, felt it inconsistent on his part to perform that duty. A ludicrous thought came to his mind and he was about to express it. But on seeing the stern looks of the parson, he refrained from doing so. A lady among the guests teased Lamb for wearing the black dress during the wedding ceremony. Usually he wore the black dress. If he had worn some other coloured dress, the guests would have laughed at him more for that change than for wearing the black dress. To defend himself he narrated a fable to the guests. Once all the birds were invited for the wedding of a linnet. All the birds, except the raven, came in their gayest feathers. The raven apologized to the others saying that it did not have any other feather than the black ones. This fable satisfied the guests. The admiral was wearing fine wig and buckle. He did not adjust his wig

properly. So a few gray hair of his own were visible. Yet he had an air of satisfaction. When the ceremony was over, young people kissed the bride and congratulated the couple. Then they had a rich wedding breakfast. The couple went away to the country to have their honeymoon.

After the departure of the couple the gaiety of the guests and the others vanished. They became grave. They did not know whether they should return home or stay. To relieve the awkwardness of the situation Lamb spoke out some absurd jokes. A rubber of whist revived the spirits of the admiral.

Later on Lamb visited the admiral's house on several occasions. He noticed a certain melancholy atmosphere there. The admiral and his wife were staying in one part of the house. The servants were moving about in some other part. Visitors were crowding in one corner. Meals were taken at irregular hours. Tea and supper were taken together. Draughts and politics, chess and political economy, cards and discussion on naval affairs were not easily distinguished by the people in the house. Yet there was a kind of harmony in discord. The admiral enjoyed smoking his pipe. But there was no Emily to fill the pipe for him. He could not indulge in witticisms as before. He did not sing his sailor's songs as before. Even his wife was in need of a young lady whom she could scold and set right. The youthfulness of the house seemed to have gone away with Emily.

CHAPTER 20

Reshaping plants And Animals.

(By J. B. S. Haldane)

INTRODUCTION

Prof. Haldane is a living scientist. He was Reader in Biochemistry at Cambridge. Later he became professor of Genetics at London University.

The essay, 'Reshaping Plants And Animals', was a talk delivered by him in the B. B. C.

NOTES

Page 139 : *artificial world* : people in modern times enjoy the artificial amenities provided by science, not by Nature. *are apt*: are likely. *domesticated*: tamed. *Jersey*: one of the Channel Islands. *cream separator*: a machine that separates cream.

alter: change. *constituent*: that which forms a part of (the soil). *striking effects*: interesting results. *ewe*: a she-goat or female sheep. *bears*: gives birth to. *in this country*: in England. *hormone*: an internal secretion that joins the blood and stimulates the organs. *the pituitary gland*: this gland lies at the base of the brain. It regulates the behaviour of all the other glands and is responsible for sexual development and growth. *to give sheep two breeding seasons a year*: to make sheep give birth to lambs twice a year. *biologist* : the scientist who studies the life of animals and plants.

Page 140. *when the war is over*: when the Second World War is over. It was over in 1945.

from plant breeding: from growing the plants. *the seeds germinate*: the seeds sprout up. *seedlings*: young plants coming out of the seeds. *frosts*: freezings, very chill vapours. *the yields*: the quantity of wheat harvested. *seldom*: rarely. *give the wheat grains an English winter indoors*: grow the wheat inside a building in which the atmosphere of the winter in England could be maintained by artificial means. *granary*: a place where grains are stored up. *Hitler*: the Nazi dictator of Germany from 1933 to 1945. He conquered Russia in 1941. But he was defeated in 1945 and he committed suicide. *wheat belt*: the area where wheat is grown. *Ukraine*: a part of Russia. *factor*: fact or agent or helping cause. *the red army's resistance*: the Russian army's opposition to Hitler. *cattle breeds*: classes of cattle. *beef*: flesh of cow or bull or ox.

Page 141. *brindled*: brown with streaks of other colours. *geneticists*: experts in genetics. *Novelties*: new happenings. *edible pods*: pods that can be eaten. *mutation*: change. *hybrids*: offspring of plants or animals of two different kinds. *extensively*: largely.

Page 142. *tubers*: swellings on the roots of plants like potato. *propagated*: spread. *pip*: seed of apple. *brewer*: one who makes beer. *units*: standards. *in a lump*: on a large scale, as a whole. *revolutionized*: changed.

Page 143 *fancy breeds of poultry*: poultry that are made to be born to satisfy one's fancy. *crest*: comb or tuft on the head of an animal. *plumage*: feathers of a bird. *inessentials*: unnecessary things. *breeders*: those who breed. *went one better*: went one step further. *artificial insemination*: injecting the semen without making the animal have the normal sexual intercourse. *to give the lead to*: to set an example to. *stepped up*: increased. *rapid*: quick. *roosters*: domestic cocks.

Page 144. *beets*: plants. *post-war*: after-war. *musquash*: fur of the musk-rat. *in view of*: in the light of, according to.

Page 145. *the Middle Ages*: the period between the 10th century A. D. and the 14th century A. D. *cleared out*: sent out. *at first hand*: directly. *doctrines*: principles. *Victorian*: belonging to the time of Queen Victoria (1819—1901).

conviction: firm belief.

Page 146: *bacon*: flesh of pig. *ram*: male sheep.

ANNOTATIONS

An. 1. A Jersey cow is as artificial as a cream separator, a bull-dog is no more natural than a machine-gun, a wheat plant is as much a human product as a loaf of bread. (P. 139.)

The passage is given from the lesson, 'Reshaping Plants And Animals', by J. B. S. Haldane.

The author says that the modern world is an artificial world. With the help of science man is able to produce several things which Nature alone was creating in the past. In a paradoxical vein he says that the domesticated animals and plants are not products of Nature, but products of man. For example, the Jersey cow, the bull-dog and the wheat plant are products of man just as the cream-separator, the machine-gun and the loaf of bread are produced by man. Haldane says that man is able to produce living creatures through artificial means.

Jersey cow—a cow from Jersey. Jersey is one of the Channel Islands (British islands) near the French coast. cream-separator—a machine that separates cream.

An. 2. You might as well say that a sculptor merely chipped away marble from a block and the statue was there all the time (P. 141.)

The passage is given from the lesson, 'Reshaping Plants And Animals', by J. B. S. Haldane.

Haldane says that the animal or plant breeder is really a creative person. Through several methods such as cross-breeding or artificial insemination the breeder produces new types of plants and animals. Some people may say that man is not a creator in the sense in which Nature is a creator. They may say that man just takes up the materials given by Nature to produce the artificial plants or animals. For example, Keens produced the first modern strawberry by crossing a big purple berry of Chile with the small, red berry of Europe. The purple berry and the red berry are provided by Nature.

But Haldane does not agree with their view. He says that the breeder is as great a creator as Nature herself. Just because the breeder uses some products of Nature as raw materials to create a plant or an animal artificially, we cannot say that he does not have the creative ability. The sculptor chips away marble from a block of marble to make a statue. It does not mean that the statue was already there in the block of marble and hence the sculptor is not the creator of the statue. The marble itself does not make a statue. The sculptor uses it as a raw material and with the help of his creative talent he creates the statue.

Chipping—chiselling and carving. sculptor—one who makes sculptures, ie., figures out of stone, wood, etc.

ESSAY

What does J. B. S. Haldane say about the reshaping of plants and animals ?

Professor Haldane says that the world has become an artificial world. The domestic animals and plants are not the products of Nature. Instead, they can be called the creations of man. The Jersey cow, the bull-dog and the wheat plant are man's products just as the cream separator, the machine-gun and bread are his products.

The qualities of animals and birds can be changed in two ways. The first method is to change their environment. We can fatten a sheep by feeding it on a good pasture. We can increase the yield of a potato-field by adding the necessary manure to its soil. By injecting a hormone from the pituitary gland of a horse into a sheep, we can give it two breeding seasons a year. It will increase the number of sheep in the country.

In England wheat is sown in the autumn. The seeds germinate, but the shoots come out only in the spring. In the U. S. S. R. the shoots of the wheat seeds sown in the autumn are killed by the frosts. Lysenko, a Soviet Professor, conducted an experiment. He kept the wheat grains inside a building and gave them the atmosphere of English winter season. They are stored dry in the granary. In February they are wetted and the doors of granary are opened to give them the touch of frosts. They are sown in March or April. They grow up fast and yield a good harvest. This process is called vernalization. It helped the Russians to escape from a food crisis when Hitler conquered Ukraine and resist his aggression.

The qualities of these plants and animals do not become hereditary. Wheat must be vernalized every year. Ewes born in October do not bear lambs in the same month unless they are given a hormone injection. Nevertheless the differences between the breeds are inherited. Some cattle like the Aberdeen Angus are bred only for beef. Some others like the Jersey cattle are bred only for milk. Some apples like the Beauty of Bath ripen in August. Some others like Lord Hindlip ripen only after February. The Aberdeen Angus cattle are black while the Jersey cattle are brindled.

The modern geneticists have discovered that all domesticated plants and animals reproduce sexually. But some plants like potato, rose and apples are reproduced by cutting and grafting. New qualities may be found in some animals and plants. They are acquired through a process called, 'mutation.' For example, two ordinary rabbits gave birth to young rabbits with shorter and softer hair than the normal. By breeding them together a new variety called, 'Rex,' was produced. Its skins are used for fur coats and collars. In a similar way, some peas with soft edible pods came out with hard pods.

Often the hybrids possess the traits of both the parents. A black rabbit with soft Rex fur and a white rabbit with ordinary fur can be crossed. The hybrids of the first generation will be neither white, nor Rex. But the hybrids of the second generation will have a mixture of both the qualities. This principle is used in wheat breeding. For instance, the Russian wheat with high resistance to frost can be crossed with the English wheat which has a good yielding capacity. The potato of the Arctic region with a great resistance to frost can be crossed with ordinary potato.

Certain plants like the apple show different characteristics. Every apple seedling differs from its parents. Out of a

thousand pips, only one may have the qualities of the parents. Mr. Cox, a brewer at slough, grew a tree from a pip. It bore scented apples called Cox Orange pippin.

The best breeds of domestic plants and animals are created very slowly. Only a few traits of the parents will be found in the off spring. After a few generations a combination of the qualities of the first parents will be discovered in the hybrids. But it requires a keen observation to notice it. Farmer Bakewell of Leicestershire had that talent and he changed the breeding methods of cattle and sheep.

Breeding of new plants and animals is not of economic value only. Sometimes breeders take a fancy to create new types like the silkie poultry. But such fancy-breeds are not very useful except that they help us to understand how the ancestral traits are inherited by the descendants. But Haldane is interested in knowing why the Jersey cow has only one colour, the Holstein-Friesian another colour and most of the race-horses have different colours.

Haldane gives an example of scientific breeding. The Danes established their butter industry by selection. In a herd of cattle only a few males are used as bulls. So the best herd can be bred by using the best bulls. The successful bulls, called butter bulls, were used even in their old age. The Soviet farmers resorted to artificial insemination to breed the best cattle. Though Britain adopts both these methods, she is not able to outshine the other countries in breeding good cattle. The egg-yields of poultry and duck have been increased by selection. Sugar beets also are selected to increase sugar production.

Britain does not take the lead now in the field of breeding because the British have neglected the science of

genetics in plants and animals. Ten years ago there were two professors of genetics in England. Now there is none. But there are hundreds of such professors in America and Russia. Punnett, first English professor of genetics, invented a method to determine the sex of the chicken at hatching. Haldane declares that the English should study genetics with serious interest.

The English breeder must show his talent in improving fur-bearing animals such as the fox and the rabbit. New coloured foxes will bring a good profit. But the breeder must try to improve the durability of the fur. Again, proper attention should be given to the breeding of single-celled plants like the yeasts, bacteria and moulds which cause fermentations and yield various chemicals like the ethyl alcohol and butyl alcohol. Cross-breeding of the yeasts will produce yeasts with valuable qualities and help the chemical industry.

The other members of the Commonwealth are dealing with their own problems concerning the breeding of plants and animals. Java is the centre of research on tropical agriculture. The Dutch scientists have done laudable work in their research on the sugar-cane. Haldane suggests that there should be teaching institutes in the tropics. Students from India, Jamaica, etc., can attend the teaching institutes and then deal with their own problems in their own countries.

In conclusion Haldane declares that the animal or plant breeder is really a creator in the truest sense of the term. For instance, Keens, the Isleworth gardener, who made the first strawberry by crossing the big and purple-coloured berries of Chile with the small and red-coloured berries of Europe, was a creative artist. Some people may say that the breeder uses the materials provided by Nature as raw materials to produce new types of plants and animals. Still

he is a creator. A sculptor chips away some marble to make a statue. It does not mean that the statue was already there in the marble and that the sculptor is not a creator because he did not create the marble itself. England had notable breeders in the past. After the Second World War she should take the lead in breeding once again.

CHAPTER 21

Life From A New Angle

(By C. H. Waddington)

INTRODUCTION

Dr. C. H. Waddington is Lecturer in Zoology at Cambridge. He has specialized in the study of fruit flies.

NOTES

Page 147. *ten to one*: surely, *queer chap*: strange fellow. *save thee*: except you. *Quaker*: a member of the Society of Friends. This Society was established by George Fox in the 17th century. The quakers gave great importance to peace and simplicity in speech and dress. *mysterious*: strange, *contradictory elements*: elements that are opposed to one another. *fused*: mixed, combined. *incomprehensible*: strange, unintelligible. *recognizable*: familiar.

adequate: sufficient, *into fields*: into matters. *Bernal*: Professor of Physics at Birkbeck College, London.

Page 148. *Herbert Read*: a living English poet and critic. *confined to*: limited to. *traits*: qualities. *Darwin (1809-1882)*: He wrote his famous book, 'The Origin of Species'. It deals with the theory of evolution and natural selection.

as a matter of course: event that creates no surprise, as natural. *degrading insult*: insult that lowers one's value or honour. *ultimate units*: final standards.

Page 149. *trivial fact*: unimportant truth. *to beat the book*: to study the book thoroughly. *pedigrees*: lineage. *tiny*: small. *blend*: combination. *drab*: dull. *contrariwise*: in a contrary manner.

Page 150. *Mendel (1828-1884)*: abbot and biologist who made researches on heredity. *spotted*: discovered. *intuition*: impulse, immediate understanding by the mind. *corresponding to*: related to, in keeping with. *set about*: started. *demonstrating*: showing, proving. *monastery*: residence of monks. *hunch*: thick piece, difficult problem. *came off*: was solved, apparently: outwardly. *grasped*: understood. *toying with*: playing with. *Nazi*: follower of Hitler. *to fish out*: to select, to find out, to pick out.

Page 151. *hypothetical entities*: theoretical matters. *Morgan*: Nobel-prize winner for medicine. *Nobel Prize*: a prize that is awarded to persons who turn out remarkable work in science, literature and peace. This prize was established by A. B. Nobel, a Swedish chemist.

is embodied: is contained, is set up, is formed. *facets*: aspects.

Page 152: *Aristotle*: (384-322 B. C.) the greatest of Greek philosophers. He was the teacher of Alexander, the Great. *unravel*: reveal, discover. *was confronted with*: was faced with. *paradox*: startling statement which seems to be untrue at first hearing. *nawt*: a water-lizard. *paces*: progress. *flanks*: fleshy parts of the sides between ribs and hip. *graft*: attach. *Siamese twins*: twins joined together from one's right

to the other's left side. Two Siamese babies were the first to be seen in this fashion. Siam is now called Thailand.

Page 153. *cultures*: artificial rearing of bacteria, etc. *properties*: qualities. *manipulations*: clever adjustments.

Page 154. *to strike*: to get. *moulded*: arranged, composed. *modify*: change. *interlock*: interconnect, join with one another by themselves. *static*: motionless. *dynamic*: active. *the same trend of thought*: the same line of thought, similar thinking. *waves of a particular rhythmic kind*: waves that move uniformly or according to a particular speed.

Page 155. *bumping*: dashing against. *prefers*: chooses, likes. *recondite*: little known, *conflicting traits*: qualities that are opposed to one another. *Smith*: any man. *flies into a rage*: becomes very angry. *rage*: anger. *enlightening*: useful, intelligible.

Page 156. *phenomena*: occurrences. *incorporated*: united. *consequences*: results. *subtle*: clever.

ANNOTATIONS

An 2. ...but people nowadays have learnt to accept that as a matter of course, and to find in it, not a degrading insult, but a reason for hope that we may become still better in the future. (P. 148.)

The passage is given from the essay, 'Life From A New Angle', by C. H. Waddington.

The author says that scientific ideas about animals have undergone three revolutions. The first revolution came in the shape of Darwin's theory of evolution. Darwin's contemporaries hated that theory because it went against the

Bible in saying that man was the descendant of an ape-like creature.

But modern people accept Darwin's theory. They do not feel insulted when Darwin's theory says that man is the descendant of an ape or ape-like animal. Instead, they feel that they are more civilized than their ancestor, viz, the ape. They hope to become still more civilized in future.

as a matter of course—as a matter that does not surprise degrading insult—insult that reduces one's value or respect.

An. 2. There will still be many kinds of politics; but political in terms of processes, and not of things. (P. 156.)

The passage is given from the essay, 'Life From A New Angle', by C. H. Waddington.

The author says that the time is come when everything in life has to be thought of in terms of processes, not in terms of things. Emotions like anger and kindness are not things or mere qualities. They are processes. Human beings are made up of, not traits, but processes. Hereafter we need not think of the church, the city, industry, agriculture, etc., as individual institutions. Instead we must think of them in terms of processes. We must think of the industrialists as a manufacturing process. We must think of the church as a religious process. The class war can be called 'working together for the common good'.

Similarly political affairs must be considered in terms of processes, not in terms of things. As the human society progresses, there will be several types of politics in the world.

The authors's statement may be and verified in the light of many political events of the past. We shall find

that the author's view is true when we know how the French Revolution, the Renaissance, the two World Wars, the overthrow of King Charles I of England and the Czar of Russia, etc., came to happen.

ESSAY

Explain the 'new angle' recommended by Waddington for looking at life.

Everybody thinks that the others are queer. One man feels that the other man is a bundle of contradictory elements. Though human beings have been living in this world for thousands of years, man has not yet learnt how to study the character of other people. Science helps us to understand human nature better. But we should have enough of imagination for this purpose. Our way of thinking about sticks and stones will not be suitable to judge human nature. Our knowledge about man is derived from several sources. As Herbert Read has pointed out human thought is spread over science, art, politics, philosophy and all the other branches of knowledge. Waddington is of the opinion that the study of animals will help us to understand human nature better.

Scientific views on animals have undergone three changes. The first change came in the middle of the 19th century in the form of Darwin's theory of evolution. His contemporaries hated his theory because it went against the view of the Bible. The modern people believe in Darwin's theory. They think that they are the descendants of an ape-like creature and that they can become still more civilized than they are.

The other two changes occurred very recently. One deals with the ultimate units that go to make up the nature of the animal. The other deals with the way in which these units work together during the development of the animal. The first change was the outcome of heredity. Sometimes children resemble their parents in certain respects. Biology explains it in this way :—

The simplest form in which an animal exists is the small fertilized egg. The basic qualities of the animal will be ingrained in the egg. The other traits, which the animal discovers later on, are acquired by it from its environment.

The reasonable view of heredity seems to be that a child is a mixture of its parents. Darwin did not agree with this view. He thought that animals became more and more different from one another with the progress of evolution. Yet, he could not discover the truth about heredity. It was done by Mendel who was a Czeck monk. He used the pea plants in his monastery garden for his research. He proved that there must be separate hereditary factors corresponding to the different qualities which an animal inherits. The essential nature of an animal is determined by a number of individual hereditary factors. An animal is not a mixture in which these factors combine with one another. On the contrary, the animal is a mixture in which these factors retain their individual traits.

This explanation seems to be rather unintelligible. Sometimes we think that a child has inherited its father's nose and his mother's mouth. Sometimes a man may have qualities which his parents do not have. Biology explains this point. But Hitler never understood why a man should have a Jewish nose and still be a Christian or Nazi or anyother

character. A plant-breeder wants the wheat to have certain characteristics. So he combines different types of wheat that have the desired qualities in different proportions and breeds the desired wheat. This principle helps us to understand human nature better.

Now the hereditary factors are well-known to everybody. They were first discovered by noting the different kinds of offspring that were produced by the hybridization of peas, mice, etc. Morgan, an American Nobel-prize winner, demonstrated it. He showed that each hereditary factor was a concrete, small particle of matter. These hereditary factors lie in rows along the chromosomes of the cells in the body. With the help of powerful microscopes we can see them. So, according to Morgan, the fundamental nature of an animal lies in a group of particles of matter.

But an animal or a man is not a mere bundle of disconnected and separate traits. Each individual has a certain unity known as the individual's 'character' or 'personality'. This can be understood clearly if we consider the second change that came over scientific ideas about animals. When the scientists examined the gradual growth of the fertilized egg into a fully developed animal, they discovered that the egg developed as if it were meant to become a whole animal. If a piece of the egg were cut out or if the egg were cut into two parts, these parts behaved as if they were whole eggs which were meant to develop into whole animals.

In 1918 Spemann, a German scientist, discovered that there is one part which controls the other parts in the newt's egg. It is called the 'primary organizer.' It can be cut out of one egg and grafted into a second egg in the place which would normally develop into the flanks or belly. Now the two organizers of the second egg begin to develop

in the central primitive backbone of the young newt. They make the cells around them to develop in the other parts of the body. So the egg with the two organizers produces two complete embryos which are joined together like Siamese twins.

Spemann's discovery inspired many other scientists. They have discovered a method of keeping the earliest stages of chicken and rabbit embryos in artificial cultures for experimental purposes. Waddington has proved that they contain organizers. Luther in Germany and Oppenheimer in America **have** proved that the eggs of fish also possess organizers.

The organizer or a part of it can produce a whole animal. This factor made the scientists analyse the work done by the organizer. It was discovered that the organizer can produce a whole animal or abnormal animal. The wholeness of the animal depends upon a balance among many different processes.

First the organizer influences the formation of the central nervous system. A fully developed brain is formed, not in a single process, but through several processes. The organizer has to effect a balance among them. In one of the processes a substance called, 'evocator', passes from the organizer to the surrounding cells and makes them develop into nerve-cells. If the evocator acts alone, the nerve-cells will have no form. To give a normal shape to the brain the nerve-cells have to be moulded into the proper shape by other processes. So the brain is thicker near the muscle and thinner near the notochord. These processes are interconnected with one another and they modify one another. These processes are always dynamic. They develop or thicken or thin the tissues.

These explanations are difficult to understand because we are accustomed to thinking of concrete matters only in most of the scientific investigations. Thinking in terms of processes in the world of science may become common in future. Thus people will come to know that anger and kindness are two processes which can occur one after the other or simultaneously.

So we can think of groups of people in terms of processes. The church, the city, Industry, Agriculture, industrialists, labourers, etc, can be considered in terms of processes.

This kind of thinking may look strange and eccentric at first sight. But the time is come for a painter to paint the wind in the trees rather than the trees themselves just as the scientist has to investigate in terms of processes rather than in terms of things. This new way of looking at all the phenomena in life will be very useful and interesting.

CHAPTER 22

My Duty To My Neighbour

(By Sir Ernest Barker)

INTRODUCTION

Sir Ernest Barker is a renowned scholar and historian of modern times. He taught at the Oxford and London Universities. Now he is a professor at Cambridge. His best known works are 'Greek Political Theory', 'Citizen's Choice,' 'Age and youth' and 'The Values of Life'.

NOTES

Page 157. *come home to*: become clear, become understandable. *catechism*: instructing by question and answer. The Catechism is a chapter in the Prayer-Book. *under the head*: under the title. *catholic*: wide. *comprehensive*: wide. *less catholic*: less universal, less wide-spread. The author plays on the word, 'catholic'. *to stretch every faculty*: to expand every talent. *voluntary*: done under one's own free will, not done under force. *multiplication*: increasing the number or quantity. *maximization*: getting the maximum out of a thing. *restricted interest*: limited interest.

Page 158. *watery friendship*: superficial friendship, weak and short-lived friendship. *involve*: contain, imply. *contiguity*: nearness, adjacency. *consanguinity*: blood-relationship. *the pull of*: the force of, the attraction of. *acknowledge*: recognize. *natural piety*: natural devotion to parents and God. *links*: connects. *binds all*: unites all. *a duty hard to fulfil*: a duty which is difficult to carry out or to do. *dereliction*: neglect of duty. *easy units of piety*: easy groups of friendship, ie, groups of friends easily formed. *if my ward were a real neighbourhood*: if my locality had neighbourliness. *polling*: voting. *urban life*: city life. *decentralization*: splitting one unit or authority into several small units, disintegration. *scaled*: aimed, planned.

more valid: more reasonable and acceptable. *larger piety*: larger relationship. *London calling*: the title of the B. B. C. publication giving a list of the programmes. *imperative*: urgent, pressing. *distressed areas*: troubled or backward areas.

Page 159. *tugs at*: pulls at. *evokes*: kindles. *by virtue of*: by means of, in the light of. *response*: answer in word or action.

which we carry within us: which we have within us. *perceives*: understands. *sensory*: related to the five senses. *are beyond enumeration*: cannot be enumerated or described. *short-comings*: weaknesses. defects. *lapses*: weaknesses. *has brought particularly home to me*: has particularly convinced me. *to bring home to*: to convince. *to have promises kept*: to keep up promises, to act according to promises. *Fides est servanda*: Faith is service. *defraud*: cheat. *conjuncture*: state of affairs at a particular moment, circumstance.

Page 160. *considerate*: careful not to hurt the feelings of others or not to cause inconvenience to others. *unreflecting*: thoughtless. *to be aware of*: to be conscious of. *hustling*: hurrying.

in the temper of: in the mood of, with the idea of. *the sphere of*: the range of. *to extend*: to increase. *I cherish*: I have. *traditional modes*: usual methods.

Page 161. *recast*: arrange in a new shape. *an element of patronage*: patronizing air, pretence to be the protecting agent. *settlement*: a backward area, a poor locality. *from above*: from heaven. *an over-colouring*: a far-fetched description. *crude*: rough, unrefined. *altered*: changed. *bestirring*: exerting, rousing, taking steps. *the translation of them into effect*: translating the ideas into action. *interpreter*: one who explains. *aspirations*: ambitions. *co-operator*: one who co-operates.

ANNOTATIONS

1. But still it would be a poor sort of life if you had so many neighbours and so large a circle or circles of neighbourhood, that you did not know or help your actual physical neighbours.

(P. 159)

The passage is given from the essay, 'My Duty To My Neighbour', by Sir Ernest Barker.

The author says that it is easy to perform one's duty to one's neighbours if they are limited in number and live very near to him. But it is difficult to show one's duty to one's neighbours if they are too many, as in a town or city. It becomes still more difficult if they are scattered abroad, i.e., if they live in foreign countries. In such a case one chooses a circle of neighbours who have claims over one and *vice versa*. It means that one has to know who are one's neighbours.

Mr. Barker says that a man's life will be a wretched and low type of life if he fails to know who his immediate neighbours are, or, if he fails to help his immediate neighbours who live very close to his house.

poor sort of life—low type of life, unworthy life. actual physical neighbours—neighbour who live very near to him.

Mr. Barker says that it is difficult, but noble to help one's neighbours who live in distant places. But it does not mean that one should not show civic sense to one's immediate neighbours.

2. There is a moral sense, as well as the five senses; there is a moral response, as well as the sensory responses. (p. 159)

The passage is given from Sir Ernest Barker's essay, 'My Duty To My Neighbour.'

The author explains the meaning of the term, 'natural claims', which a man's neighbours will have over him. They are simple, human helps which one man expects from another man living in the neighbourhood. If a man has the capacity to make his neighbours happy and improve their lot in life, he should do so voluntarily. He should not wait till he is requested by them to help them.

The author says that a man has not only the five physical senses, but also a moral sense. This moral sense obliges him to help his neighbours. Just as his five physical senses respond to sight, sound, scent, taste and touch, so also his moral sense must respond to any appeal made to it directly or indirectly. The five physical senses are the sense of seeing, the sense of hearing, the sense of smelling, the sense of tasting and the sense of touching. They are bodily senses. But the moral sense is related to the soul or the mind. The moral sense of a man should respond to the call of the neighbours for help. Whether they appeal to him or not, his moral sense should enable him to perceive their need and goad him to render the necessary help to them voluntarily. Only then he is fit to be called a citizen, or social man or a man with civic sense.

3. But that is as good a claim as one man can make on another—that he should ask for help when he is already helping himself. (p. 161)

This is the concluding sentence of Sir Ernest Barker's essay entitled, 'My Duty To My Neighbour.'

The author says that often a man, who shows social sense to his neighbour, feels as if he were patronizing them. He mistakes social service for patronage. In modern times the people, who want to lead better and happier lives, are helping themselves to achieve their ambition. What they expect from the others is a recognition of their efforts to better their lot in life. If possible, the others may lend a helping hand willingly and voluntarily. This kind of claim for help is a noble claim because the claimants are not lazy, but are making their own sincere efforts to realize their ambition.

ESSAY

Why does Sir Ernest Barker say about civic sense or one's duty to one's neighbours in the society ?

Sir Ernest Barker drives home to us that our duty to the society is no less important than our duty to our families. Family-duty and social duty have equal importance though the former is done first and the latter a little later. Even the Prayer Book lays stress on everybody's social duty.

Of course, civic sense does not have the quality called, universality. Yet it augments one's capacity to give and serve. One's neighbours are not the members of one's family. Yet one is brought into voluntary social relations with them. They form a circle which one can widen or contract. One owes some duties to them just as they owe some duties to one. When a man wants to widen the circle, he multiplies his relations with them and evinces a keen interest in them. When a man wants to contract the circle, he restricts his relations with his neighbours and does not like the 'watery friendship' which may be his gain if he multiplies his relations with them.

The term, 'neighbour', signifies physical neighbourhood. A man in the village feels the force of this physical neighbourhood and recognizes the claims of his neighbours over him as one of that community. This duty to the neighbours is easy to carry out in a village. But it is a difficult affair in a town because it is not easy there to form small groups to form the neighbourhoods. In practice the town is divided into small areas or wards only for polling purposes. This division does not foster civic sense. Nevertheless everyone in the ward should try to acquire it.

It is really more difficult to show one's civic sense to a larger group of neighbours. Some national organization

may demand one's service to one's neighbours living in distant places like China or Czechoslovakia or in backward areas. Yet one is bound to help one's immediate neighbours first.

The claims of the neighbours over one may be explained now. They are simple helps which one man expects from another, without openly asking for such helps. If a man has the capacity to make his neighbours happy and improve their conditions in life, he should do so voluntarily. This is called the moral sense of the man. Even the flora and fauna have claims over man. But the claims of the neighbours over a man are many and various. Two of them are more important than the rest. One is that a man should keep up his promises made to others. If he fails to do so, he will be deceiving not only them, but also himself. The second important claim is that he should be considerate towards the others both in his words and in his actions. He should respect their feelings and should never hurt their feelings. Though this is a difficult duty, yet it is worth doing.

Now these claims of the neighbours may be exerted in two ways. The first is the legal way. With the help of law a man may be compelled to discharge his duties to his neighbours. But it is unpleasant way which should be resorted to only when it is necessary. The other and better way is the social way. A man can satisfy the claims of his neighbours willingly and voluntarily with the spirit of social service. But this social service must be changed in keeping with the needs of the time. In these days the people in the backward areas are trying to improve their conditions by their own efforts. What they expect from a neighbour are a recognition of their efforts to better themselves and a willing co-operation with them to realize their ambition.

CHAPTER 23

Asia Today (Jawaharlal Nehru)

INTRODUCTION

Jawaharlal Nehru, Prime Minister of India, is a popular statesman, orator and writer of the modern times. He is one of the greatest men of the world. He is a lover of peace. He strives to maintain peace not only in his own country, but also in the whole world through non-violent means. His famous books are 'Glimpses Of World History', 'An Autobiography' and 'The Discovery of India'. His speeches from 1947 to 1957 have been published under three volumes. The essay, 'Asia Today', is taken from the second volume. It was a speech delivered by him in the Parliament of Canada on 24th October, 1949.

NOTES

Page 162. *the capital of this great Dominion:* Ottawa which is capital of Canada. *privilege:* favour. *be associated:* be connected, be in contact. *our point of view:* the view of India. *identical:* the same. *very near to each other:* nearly identical. *issue:* problem for discussion or dispute. *our future relationship with the Commonwealth:* India was planning to become a republic and yet continue to be a member of the Commonwealth. *Sir John Macdonald (1815–1891):* first Prime Minister of Canada when the Dominion was established. *Sir Wilfrid Laurier (1841–1919):* Prime Minister of Canada from 1896 to 1911. *unfettered:* unchecked. *pioneer:* originator. *evolution:* origin and development. *cease:* stop. *alter:* change.

Page 163. *endeavour*: attempt, effort. *derives from*: comes from. *inspired and sustained*: originated and kept up. *free peoples*: free nations. *without parallel*: without an equal. *significant step*: important step.

Of even greater significance is the manner of its achievement: the manner in which India got her Independence is significant or noteworthy. *Indian nationalism*: Indian patriotism, the love of the Indians to become a free nation. *in conflict with*: struggling with, fighting against. *imperialism*: love or policy to extend the empire. *brought in its train*: brought as its results. *nationalist struggle*: agitation of the whole nation to get or do something. *foreign domination*: foreign rule, here, the British rule in India. *fade away*: disappear gradually. *rapidly*: quickly. *are concerned with it*: are connected with it. *can take legitimate credit*: can get due praise. *outstanding example*: famous or great example. *pay heed to*: give recognition to, give attention to.

its extent is continental: it is as big as a continent. *pre-occupation*: main interest. *stumble on one another, clutch at one another's throats*: quarrel with one another. *the Orient*: the Eastern world. *the Occident*: the western world.

Page 164. *primarily*: chiefly. *added to their wealth and power*: increased their wealth and power. *era*: age, period. *colonialism*: establishing colonies in other countries. *under the domination*: under the influence, under the rule. *perspective*: view. *lingers*: waits. *the cradle of history's major civilizations*: the place where history's major civilizations were first born and developed. *renascent*: springing up anew, reviving *the dawn of its newly acquired freedom*: the beginning of its newly got freedom. *is turbulent*: is in agitation. *was arrested*: was checked, was stunted. *frustration*: disappointment. *the vital urge*: the important desire. *for bettering*: for

improving. *where nationalism was thwarted*: where the love for the freedom of the nation was frustrated or suppressed. *conflict* : struggle or fight between two parties or two forces. *unsettled state of South-East Asia*: Thailand, Indonesia and Indo-china where there was unrest. *ideological conflict* : fight between two ideologies. Here Nehru refers to the conflict between the love for independence & the imperialism of the foreign rulers. *error*: mistake. *obstructed freedom*: suppressed freedom. *dire*: dreadful, terrible. *remedy*: cure. *accelerate* : increase the speed of, strengthen. *advent*: coming or beginning.

Page 165. *facet*: aspect. *revolt* : an uprising. *legitimate striving*: legal or proper struggle. *peoples*: nations. *racial discrimination*: giving separate considerations or treatments to people of different races.

championship: strong support. *a national urge*: the desire of the whole nation, *fair play*: just treatment. *to extend* : to widen. *horizons of freedom*: areas of freedom *promote order and liberty* : increase peace and freedom. *remove want* : remove poverty. *ensure lasting peace*: make it possible for having permanent peace.

dynamic: active. *vital impulses*: important feelings.

well being : welfare. *relentlessly*: vigorously.

Page 166 : *immediate task* : first duty. *harness* : utilize. *betterment* : welfare, improvement. *indivisible* : that which cannot be separated. *to secure peace* : to bring about peace. *within its own borders* : within its own limits. *endeavour* : try.

parent of so many ills : cause of several troubles. *economic causes* : causes related to economic problems of the

country. *economic means* : practical methods. *vast numbers of people* : a large number of people in every country. *upset* : disturb. *drag down even the more prosperous nations* : pull down the wealthier nations and make them lose a considerable portion of its wealth. *Our industrialization* : the industrialization found in India *predominantly* : mainly. *pressing wants* : urgent needs. *are being tapped* : are being explored and exploited.

Page 167 : *unparalleled* : unequalled. *disaster* : disorder and ruin, destruction. *talk lightly of war* : talk about war as if it were a negligible and harmless thing. *distinguished* : well-known. *linked* : connected. *termites* : white ants which destroy timber.

be on our guard : be vigilant, be careful. *diverting our minds* : changing the course of our thoughts. *to that end* : to that purpose. *paramount* : main, chief, great. *earnestly* : seriously. *our great leader* : Gandhi. *in the larger context of the world* : in the present situation of the world. *we must inevitably follow* : we have to follow, circumstances compel us to follow. *objectives* : aims. *for these ends* : for these aims. *have little substance today* : have no meaning in modern times.

Page 168 : *shoulder a great responsibility* : bear a great responsibility. *cordial* : hearty, warm. *fruitful harmony of endeavour* : joint effort that will produce the desired results.

accomplishment of common tasks : carrying out the duties which are common to both India and Canada.

ANNOTATIONS

An. 1. It is an outstanding example of the peaceful solution of difficult problems and a solution that is a real one because it does not create other problems. (p. 163)

The Passage is given from the lesson, 'Asia Today.' It was a speech delivered by Nehru in the Canadian Parliament in 1949.

Referring to the recent developments in Asia, Nehru told the Parliament of Canada that the history of the Commonwealth has no parallel in the history of humanity. Free nations like India are members of the Commonwealth and yet they remain as free nations. The way in which India got her independence is still more important than the history of the Commonwealth. A few years ago Indian nationalism was struggling against British imperialism. This struggle gave rise to ill-will, suspicion and bitterness. But the teaching of Mahatma Gandhi kept these unpleasant emotions under a check. Any other country trying to get independence from foreign rule would have translated these bitter feelings into a war against the foreign nation. But Gandhi followed the policy of Ahimsa or non-violence to get the freedom of India. After India became independent, the ill-feelings of the Indians towards the British faded away and friendly relations developed between the two nations. The peaceful way in which India got her freedom teaches a useful truth to the rest of the world.

Nehru says that the peaceful and non-violent way in which India achieved her independence proves that the difficult international disputes can be solved through peaceful means. The non-violent method is the only real method since it does not create other problems while one problem is being solved in this method.

Nehru's words contain an unquestionable truth. He points out the right, the only and the most fruitful way to solve the present international disputes.

An. 2. For this purpose, it is essential for us to have a period of peaceful development and co-operation with other nations. (p. 166)

The passage is given from the lesson, 'Asia Today'. It was a speech delivered by Nehru in the Canadian Parliament in 1949.

Explaining the changes that were happening in Asia, Nehru told the Canadian Parliament that the manner in which India got her freedom was unique and unparelled. He said that India was an old country with youthful energy. She has her own cultural heritage. Yet she has to learn much from the western nations. Though India is a free nation, yet she has to improve her economic conditions. She has enough of natural resources and man-power to improve her economic conditions. But she requires a period of peace for this purpose.

If India were involved in a war, she cannot achieve economic stability. Or, if there is no peace in the world outside India, it will, directly or indirectly affect the economic conditions of India. So India needs both internal and external peace for her progress. Also she needs the co-operation and succour from the other countries of the world to realize her aim.

The passage given for annotation throws light on Nehru's wisdom and the true state of India in the present context of the world.

3. A very distinguished American said the other day that the use of the atom bomb might well be linked to setting a house on fire in order to rid it of some insects and termites. (P 167.)

The passage is given from Nehru's speech in the Parliament of Canada in 1949.

He gives out his view on the present condition of the world and especially that of Asia. He says that in this atomic age new sources of energy are being tapped out. But they are used more for destructive purposes than for constructive purposes. In this connection he is reminded of the statement made by a distinguished American.

The American had said that the atom bomb should be used to wipe out harmful elements (ie., enemies) in the world just as a whole house can be burnt to wipe out the harmful insects in it.

Termites—Ant-like insects that destroy timber.

Nehru points out the foolishness in burning down the house in order to destroy the insects in it. The whole world is like a house and the aggressive or wicked-minded nations are like the insects or termites. To suppress those harmful nations we should not destroy the whole world with the help of the atom bombs. We take steps such as white-washing, spraying D. D. T., keeping the inside and the outside of a house clean, etc., to get rid of the insects in a house. Similarly we should adopt suitable methods to check the aggressive nations.

ESSAY

Give the substance of Nehru's speech to the Canadian Parliament during his visit to Canada in 1949.

Mr. Nehru delivered a speech in the Canadian Parliament on the 24th of October, 1949. In his speech he described the conditions in Asia and compared them with those of Canada and Europe.

Nehru was happy to visit Canada. He had important discussions with Mr. St. Laurent, Prime-Minister of Canada

and Mr. Pearson, Secretary of State. Both India and Canada were members of the Commonwealth though they were independent dominions now. Nehru had discussed with the Prime-Ministers of the other members of the Commonwealth the nature of the future relationship of India with the Commonwealth. Like Canada, India also wanted to be a member of the Commonwealth if her sovereignty as an independent nation were not strained by that relationship. Canada had been a pioneer in establishing such a relationship and making the Commonwealth an association of free and equal nations. Soon India would become a republic. But she would still remain a member of the Commonwealth. The co-operation of India with other associate-members would not change adversely. But it would gain strength because it was inspired and sustained by the free nations. This kind of development in the Commonwealth is unparalleled and is a factor that promotes peace and co-operation in the world. Just a few years ago Indian patriotism was at war with British imperialism. But it did not create bitter hatred between the two nations. Because of Gandhi there was very little bitterness unlike in any other nationalist struggle for freedom. Friendly relations developed between the two countries. It is an achievement which has no parallel in the history of humanity. It shows how difficult problems can be solved peacefully. It is a real solution for such problems since it does not give rise to other problems.

Canada is a big country. It faces Europe across the Atlantic and Asia across the Pacific. This explains why Canada was interested more in the European affairs than in those of Asia. But in modern times people have to realize that the world is a single unit and that they should not be too provincial.

In the last two centuries some European nations developed industries. The growth of science increased their power and wealth. So they became different from the Eastern countries that are mainly agricultural. So colonialism and imperialism started in Asia. Many Asian countries were ruled by some European nations. But in the long history of humanity this period of colonialism and imperialism was only a short period. Already that period was coming to a close. The sooner it ended, the better for humanity.

There is a kind of renaissance in Asia today. The nations that have become newly independent are passing through difficult times because in the past two centuries their growth was stunted and new forces like nationalism came into being. Love for political freedom & love for better economic conditions came into conflict with colonialism and imperialism. If the poverty of Asia were removed, then Asia will become a powerful agent for the maintenance of peace in the world. The philosophy of Asia is always the philosophy of peace. The revolt of Asia was the legitimate struggle of the ancient and proud nations against the imperialism of a few western nations. Proper importance has not yet been given to Asia by the other nations of the world.

India is a stout champion of national freedom and racial equality. She does not want to become a leader or imperialist in the world. On the contrary, she wants to solve the problems of Asia and thereby promote peace in the world. Canada is a democratic country which is becoming richer and more and more powerful. She should understand the needs of the other democratic nations like India and help them.

India is an old country with a youthful energy. She has her cultural heritage of the past. Yet she has learnt

much from the Western nations in social, political, technical and scientific matters. Still she has to learn much from the West. She has got her political freedom. But she has to develop her economic conditions and get rid of social ills and poverty. She has the will, enough natural resources and man-power to achieve that aim. She needs a period of peaceful development and co-operation with other nations. Now the peace of one country will be safe only if there is peace in the rest of the world. In modern times war, peace and freedom have become indivisible. The world is in a whirl of tension and conflict. There are economic troubles. There will be no peace in the world if a majority of the people are poor. If the backward countries pull down the advanced countries, there cannot be a balanced economy. Industrialization of the backward countries will not affect the already advanced nations. The industrialization in India tries to supply the needs of the Indians. In these days new sources of energy are being tapped out. Unfortunately they are used more for destructive purposes than for constructive purposes. An American said that the use of the atom bomb is similar to setting fire to a house containing insects. But that is not the way to keep peace in the world. All people talk of peace, but do not act in the proper way to bring about peace. Gandhi showed that proper way to the world. Both India and Canada have the same views on peace, democracy and freedom. Canada should work for upholding these three things. In these days the idea that East is East and West is West is meaningless. The whole world has become one area where only constructive and co-operative efforts of all the nations will make life happy, peaceful and secure.

CHAPTER 24

Welcome To Unesco

(By Dr. S. Radhakrishnan)

INTRODUCTION

Sarvapalli Radhakrishnan is a philosopher and statesman of India. He was Vice-President of India from 1952—1961. Now he is President of India.

The lesson here was his address of welcome to Unesco's General Conference at Delhi on the 5th of November, 1956.

NOTES

Page 169 : *reinforce* : strengthen or support. *cordial* : warm, hearty. *our President* : Dr. Rajendra Prasad. *this ancient and modern city* : Delhi. *an opportunity* : a chance. *distinguished delegates* : famous representatives. *consolidating peace* : love for peace that unites all the people (of the world). *agencies* : departments or branches. *U. N.* : The United Nations. *Unesco* : United Nations Educational, Scientific and Cultural Organisation. *the axis of our thought and life* : the centre of our thought and life. *to blow the horn* : to blow one's trumpet, to proclaim one's own merits, to boast about one's own merits. *bewilderment* : confusion. *alarm* : warning sound. *unique* : strange, extraordinary. *a world-wide social order* : the same social system all over the world. *devise new means* : find out new methods. *perpetuate* : make something become eternal or long-lasting. *patterns* : systems, types.

Page 170 : *we are bewildered* : we are perplexed, *equity* : fairness. *we do not feel it in our bones* : we do

not make it a part and parcel of our emotions. *persist* : continue adamantly. *outmoded* : old fashioned, out of use. *alarmed* : terrified. *this enforced intimacy* : the various parts of the world are compelled to be friendly with one another by several factors like the scientific achievements and nationalism. *friction* : misunderstanding, disagreement. *wrecked* : destroyed. *the League of Nations* : this league was founded after the First World War. Wilson, President of the U.S.A. was mainly responsible for the establishment of this organization. It became a useless and powerless organization because it could not deal with the powerful member-nations when they went against its principles. *vigilant* : watchful. *restrain* : check.

in the march of evolution : the automatic progress of evolution. *inspite of ourselves* : inspite of our weaknesses. *the inevitability of progress* : progress that was sure to come and that could not be checked. *amoeba* : microscopic living things which will go on changing shapes. *infinite variety* : numerous kinds. *Neanderthal man* : The man of the old stone age. He is called 'Neanderthal man' because his fossil remains were first found from the Neanderthal ravine near Dusseldorf. *thence* : thereafter.

regression : declension. *inexorable* : relentless, stubborn. *often haltingly* : stopping often.

Page 171 : *Marxist interpretation of history* : history as explained by Karl Marx. *integration* : unity. *fundamental fallacy* : basic mistake. *analogy* : similarity. *earlier forms of life* : apes, Neanderthal man and primitive man. *surge* : movement. *grappling* : dealing seriously. *exhaustion* : fatigue. *fibres* : minute thread-like filaments in the bodies of animals. *artery* : a tube that conveys blood from the heart to the other parts of the body. *a stiffening of the*

fibres, a hardening of the arteries : these will happen when a living creature dies. *exempt from* : free from. *alternatives* : choices. *abundance for all* : plenty of wealth and amenities for all people. *extinction* : utter ruin.

Page 172 : *lokasamgraha* : protection of the world. *outmoded methods* : worn-out methods. *loyalties* : faiths ; here it means political faiths. *predicament* : dangerous or unplesant situation. *destiny* : fate.

this awareness : this knowledge. *intense* : deep or strong. *adhere to* : stick to. *the same doctrine* : the same principle, ie, war. : *hideous rivalry* : unpleasant competition. *demonstrate* : show. *altered* : changed. *folly* : foolishness, *mutual annihilation* : destroying each other. *diabolic* : dangerous and terrible. *impel* : urge, force. *dreadful* : terrible. *hostile state* : enemy state. *employ these weapons* : use these weapons. *avert* : prevent. *we are compromising with delusion* : we are coming to an agreement with delusion, we are deluding ourselves.

Nationalism : patriotism, love for one's own nation. *subordinated to world loyalty* : subjected to the welfare of the whole world.

Page 173 : *clan* : tribe, class. *feudal baron* : baron who is the master of vassals of serfs. *allegiances* : loyalties. *disrupt* : destory, split.

cast off : give up. *egoism* : self-centredness. *root evil* : the basic weakness. *Providence* : God. *hubris* : excessive pride which brings about the downfall. *insolence* ; contempt. *root of all tragedy* : cause of all tragedy. *nemesis* : recompense, retribution. *the arrogant* : arrogant people, proud people. *the pride which apes humility* : Proud people who imitate the humble, people, proud people who pretend to be humble. *wilfully* : purposely. *ignoring* : neglecting.

Page 173 : *opponents* : rivals, enemies. *callous* : indifferent, unsympathetic. *mass-slaughter*: mass-killing, killing hundreds of people. *the events of last week* : Britain attacked Egypt on the Suez Canal issue. *barbarism* : savagery. *from without* : from outside. *breed* ; give birth to and protect. *a moral revolution*: a change in the moral codes of the world. *to match* : to equal. *effected* : produced. *foster* : encourage. *solidarity* : unity, fellowship.

a world-consciousness : a feeling that the world is one unit, not a group of separate units called countries. *indigenous peoples* : natives.

a sense of world loyalty : a love for one world-government.

Page 175. *is shrinking* : is becoming small or narrow because of the scientific achievements in transport and communications. *isolationism*: separatism. *standpoints*: views. *valid*: sound, reasonable. *crucial* : critical. *reorientation* : modification, re-arranging. *strife* : quarrel, struggle. *dispassion*: impartiality, without prejudice. *contrite* : repentant. *obsolete* : disused, antiquated. *duel* : fight between two men.

ANNOTATION

1. They wrecked the League of Nations, and if we are not vigilant and if the pressure of public opinion does not restrain them, they are likely to wreck the United Nations. (p. 170)

The passage is given from Dr. Radhakrishnan's welcome-address to the Unesco Conference at Delhi in 1956.

He says that the present condition of the world is a source of pride as well as a source of bewilderment and alarm. We are proud of the scientific achievements in this

age. But we are alarmed by the armament race among the advanced nations. We are bewildered to see the repeated failures of humanity to set up a world order to ensure its safety and security. The advanced nations do not take the lead or set an example for the rest of the world in supporting the formation of a world order. Instead, they try to check the formation of any world order.

Thus the advanced nations ruined the League of Nations. They are likely to destroy the United Nations also if the rest of the world were not on their guard.

wrecked—destroyed.vigilant—watchful. restrain—check.

the League of Nations—this association of nations was founded after the First World War. It proved to be a failure because it could not make the powerful member-nations accept and carry out its resolutions.

the U. N. O.—America, Britain & Russia were the big powers that established the United Nations Organization in San Francisco on the 24th of October, 1945. Its main objective is to maintain peace in the world. It has grown into a big institution with several departments, each dealing with a particular aspect of the welfare of humanity.

2. Whether it will rise or fall depends not on the stars above but on ourselves. Civilization is a human creation, the triumph of man's mind and will.History is not fate (p. 171.)

The passage is given from Dr. Radhakrishnan's welcome address to the Unesco conference held in Delhi in 1956.

Dr. Radhakrishnan says that man has become a civilized creature through a long period of thousands of years. Even their civilization is subject to change. It may improve

still further, or it may degenerate. Its future depends not on fate, but on man himself. Civilization of man is a product of man's efforts. It is a proof of his triumph over his mind and will. Man himself is the history-maker, not fate.

Dr. Radhakrishnan says that history is nothing but the biography of humanity. It describes the ups and downs in man's life. It establishes the truth that man himself has been the cause of these ups and downs. Whenever man loved peace, there was an improvement in his civilization, culture and prosperity. Whenever he indulged in war, his civilization and prosperity were affected. So the prosperity or the adversity of man's civilization depends largely on man's own actions and ambitions. The modern civilization, which has been built up at a great cost, can be secure only if man loves peace. If he loves war and uses nuclear weapons, his civilization may disintegrate.

Coming from the mouth of the great Hindu philosopher, ie, Dr. Radhakrishnan, the words in the given passage are highly striking. Generally the Hindus believe that the rise and the fall of nations are in the hands of the stars or fate or Gods.

3. If war has a future, human society has none; if human society has a future, war has no future. (P. 172)

The passage is given from Dr. Radhakrishnan's welcome address to the Unesco conference held in Delhi in 1956.

In a nutshell and in memorable words, Dr. Radhakrishnan describes the exact condition of the modern world. War has been the medium of settling international disputes. But the time is come when we should give up this medium to settle international disputes. The nature of a modern

war is quite different from a war of the past. In a modern war nuclear weapons are bound to be used by the warring parties and the result will be the complete annihilation of the human race.

So Dr. Radhakrishnan declares that if we allow a war to come in future, the human race will be destroyed by that war. If we want the human race to be alive in future, we should not give room to any war in future.

The balanced construction of the sentence and the curt style bring out the strength of the speaker's conviction that war must be eliminated from human life for the safety and security of humanity.

4. A thief loves his own family and, for the sake of his love, he thinks that he can ruin and cheat other families. A noble loves his clan and feels justified in misusing and exploiting other clans. A feudal baron loves his estate and feels justified in abusing other barons. (P. 173.)

The passage is given from Dr. Radhakrishnan's welcome address to the Unesco Conference held in Delhi.

Dr. Radhakrishnan drives home the truth that in modern times we have to think of the safety of the whole world as well as the safety of our national interests. We should not hesitate to modify our national interests in the larger interests of humanity as a whole. Otherwise, our narrow-minded nationalism will destroy itself if it tends to destroy the peace and safety of the world.

To illustrate this point Dr. Radhakrishnan cites the examples given by Mo Tzu, a Chinese thinker of the 5th century, B.C. Mo Tzu gives out his examples to describe the troubled condition of China in his time.

A thief robs the other families of a part of their wealth in order to protect his family. A noble ravages the other to improve the economic conditions of his clan. A feudal baron gives trouble to other barons to safe-guard and enrich his own estate and men.

Thus the selfishness or the narrow-minded love of the thief, the noble and the baron endanger the safety of others. Similarly our narrow-minded nationalism may endanger the safety and happiness of the rest of the human race.

The thief's love for his family, the noble's love for his clan and the baron's love for his men are good and laudable. But their narrow-mindedness harms the others and destroys peace in the society. Similarly, nationalism is good and everyone must have it. But overmuch nationalistic spirit will destroy peace in the world. So it should be kept within limits and adjusted suitably for the sake of the security of the world as a whole.

An. 5. I assure you that then wars between nations will become as obsolete as duels between individuals (P. 175)

The passage is given from Dr. Radhakrishnan's welcome speech to the Unesco conference held in Delhi in 1956.

Dr. Radhakrishnan says that the world is divided into many warring blocks at a time when they should be united and should maintain peace in the world. There is unrest in Africa, in Eastern Europe, in West Asia, etc. Another World War is on the point of breaking out. Even now it is not too late to save the world from the threat of the World War. All the nations must act with humility and dispassion. They should give up their selfishness and narrow-mindedness. Love for the peace and safety of the whole World must take a strong root in every individual's

mind. There should be mutual understanding and sympathy for one another.

Only then wars will become things of the past just as duels have become things of the past.

duel—a fight between two men with weapons like pistols, swords, etc. It was fought according to rules and in the presence of two other men called seconds. Such duels were common in the past, especially, before the 17th century. Often two men would resort to a duel to settle a dispute between them. But duels have become things of the past. In modern times people do not fight duels to settle their disputes. Similarly, if we put an end to wars, they would become things of the past. International disputes may be solved through peaceful methods. Only this will ensure the safety of the world.

ESSAY

Describe Dr. Radhakrishnan's suggestions for the improvement of the world.

Dr. Radhakrishnan gave an address of welcome to the General conference of the Unesco in Delhi on the 5th of November, 1956. In his speech he analysed the present condition of the world and gave out a few suggestions for the betterment of the world.

The present condition of the world makes us proud as well as bewildered and alarmed. We are proud because the progress of science and technology gives us many facilities. It helps us to traverse even the sky. The modern civilization gives room for the establishment of a world government. The world is unified by several factors. In the past it was never unified in this manner. To keep up this unity we

must take the proper steps. We should not try to possess the old type of social and international behaviour. Of course, our attempts to form a world government have not been successful. Yet the world is a single area whose different parts are closely connected with one another. In spite of the political, national and racial differences the world remains a whole. The fortunes of the nations are interdependent. We know it. But we do not feel the force of it. The powerful nations adopt the old methods of dealing with other nations. We are confused and afraid because they are outmoded and dangerous methods. The world has been unified too suddenly. It has only strengthened the differences among the nations. We are greatly terrified because the advanced nations do not take the lead to form a world order and ensure the safety of humanity. They wrecked the League of Nations. They will wreck the United Nations also if they are not controlled by the public opinion.

Many people have a wrong view that the world will go on progressing in spite of our fears and anxieties. This view is based on the progress of evolution. In the march of evolution the civilized man has come through several stages such as the amoeba, the ape, the Neanderthal man and the primitive man. Those who believe in the 'survival of the fittest' say that the present imperfect society will become a more perfect society in due course. Marxist interpretation of history proves this point of view.

But the two World Wars have disproved this view. Besides, the laws of evolution are unfit to be applied to the progress of human civilization. It is true that man progressed from the earlier forms of life. But the happiness and social morality of the people have not been improved. The history of the past civilizations shows that there were

ups and downs in the life of man. The law of change applies to human civilization. The civilization of man may progress or meet with a downfall. It depends upon man's character because civilization is the product of man's control over his mind and will. Historical events were not created by fate, but by man. The discovery of the atomic energy is an achievement of man. The choice of using it for right or wrong purpose is left to man. If we are wise we can get peace and plenty with the help of scientific progress. If we are unwise we can kill ourselves with the help of science. If we continue to follow our old political faiths and methods of dealing with other countries, the safety of the world will be in danger. It is high time for man to realize that he is responsible for his future destiny.

The Unesco can create a better future for humanity by making all the nations take certain steps. They should not resort to fighting with one another in order to settle disputes among themselves. Only in the past war was one of the methods of settling international disputes. The big powers think that they will not be respected if they do not produce nuclear weapons. There is a competition among them for the production of war-weapons. They do not realise that in modern times defeat and victory have the same value. If any nation starts a nuclear war against another nation, both the nations will destroy each other. It is foolish to say that the destructive power of the nuclear weapons will make the nations give up the use of such weapons. Fear is more terrible than hatred. A nation that fears an enemy nation produces nuclear weapons in self-defence. It is tantamount to compromising with delusion. If we pave the way for a war in future, we shall be paving the way for the extirpation of the entire human race. If humanity were to have a future, there should be no war in future.

All the nations should subordinate their nationalism to a world order. Nationalism is good as long as it has high ideals, devotion to common good and a spirit of sacrifice for the general welfare. But it is dangerous when it misleads us or if it demands support from others even when it is in the wrong. We have reached a stage where we should care not only for our individual nation, but also for the entire humanity. Our parochial patriotism should not endanger the unity of the world.

Next we should abandon pride and egoism. Both individual and collective pride and egoism were responsible for the downfall of several rulers and nations. The Pharaohs, Greek princes, Persian Emperors, Caliphs of Bagdad and Popes of Mediaeval Rome fell through pride. Arrogant and proud people believe that they alone have enough wisdom and virtue to govern the others. Proud people who pretend to be humble are most dangerous. God metes out justice to them.

We have to develop a sense of humility. We should stop thinking that we are right and our opponents are wrong. The past wars have made us callous. The British attack on Egypt on the Suez Canal issue shows that some nations have lost all sense of decency in international relations. There is more barbarism in the advanced countries than in the backward countries. We have to effect a change in our moral outlook, in keeping with the progress of science. We should have new human relationships, intellectual solidarity and moral unity among the nations. We should give up our racial and class prejudices.

The Unesco has made it clear to all that a world-order is essential to safe-guard the interests of humanity. It has

proved that any difficult task may be performed by any proper man. No one race or class is inferior in capacity to the other races or classes. The colonial spirit has a superiority complex.

If we want to form a world government, we should learn to respect other traditions. India has been the meeting place of many cultures like the Aryan, the Dravidian, the Buddhist, the Jewish, the Zoroastrian, the Moslem and the Christian. Since the world has become a single unit, we should study all these cultures of the world. There should be a re-orientation of human nature. All the nations should become selfless, humble and dispassionate. Every body must acquire an understanding mind and a contrite heart. War should be not only hated and feared, but also prevented at all costs. Only then the world will be happier, better and safer.

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